

UNIVERSITY OF ST. MICHAEL'S COLLEGE



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APPENDIX

TO THE

ROMAN RITUAL



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ROMAN RITUAL

REVISED AND REISSUED BY ORDER OF THE FATHERS
OF THE FIRST PLENARY COUNCIL OF QUEBEC



QUEBEC

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Quebec, May 2, 1921.

† L.-N. CARD. BÉGIN,

Archbishop of Quebec.

EDITORIAL NOTE

The "Rituel du diocèse de Québec", first published in French at Paris, in 1703, was followed, in 1830, by a volume in English entitled "Formulas extracted from the Quebec Ritual". In 1836, the Bishop of Quebec published, in French and in English, the "Extract from the Ritual of Quebec". Then appeared: in 1849, "Formulas and Announcements of Feasts and Solemnities" (this was really the first edition of the present "Appendix to the Roman Ritual"); in 1853, "Appendix to the Compendium of the Roman Ritual"; in 1874 and in 1890, "Appendix to the Roman Ritual". These various editions were also published in both languages. The present edition has been collated with the last, and preserves, wherever possible, the forms already familiar through long usage.

PART THE FIRST

PAROCHIAL ANNOUNCEMENTS

CHAPTER THE FIRST

HOW TO MAKE ANNOUNCEMENTS

1 — Preliminary Notes

The Parish-Priest should prepare for this duty with the greatest care. Through the medium of parochial announcements the faithful are brought into contact with the exterior life of the Church, and the Pastor keeps in touch with his parishioners, informing them of the religious events which make up the course of parish life, recalling to them the various Christian obligations, instructing them in the directions and wishes of ecclesiastical authority, advising, reproaching, and encouraging them with the authority and watchful zeal of a true father in Christ.

These announcements are usually listened to with great attention. A zealous Pastor will therefore profit by this opportunity to give, in a brief and practical manner, instructions which are all the more effectual when they are heard with interest and without fatigue.

In order that these announcements may preserve their importance and usefulness, it is necessary that they should be carefully prepared in accordance with the wise rulings of traditional experience. Pastors will therefore take careful note of the directions here given, and follow them faithfully in practice.

It is evident that the Pastor should himself make the announcements. He should not delegate this duty without good reasons.

The announcements should follow the First Gospel. This rule should not be departed from without sufficient cause. They should be made from the Pulpit, in order that they may be distinctly heard, and that the Pastor may preserve all his prestige and priestly dignity. If the Celebrant of Mass makes the announcements, he should leave the altar, and proceed to the bench to put off his chasuble and maniple, receive his biretta and proceed to the pulpit preceded by the parish clerk, or a server. If he should, for good reasons, remain at the altar, he retains both chasuble and maniple.

If the speaker is not celebrating the Mass, he should proceed to the pulpit in surplice while the First Gospel is being said or sung.

He will give the congregation time to settle down and wait until silence reigns in the church. He will then read in a clear audible voice, pronouncing distinctly, and leaving a noticeable pause between the different subjects treated of. All announcements should be easy to hear and to understand.

2 — Arrangement of Notices

The Pastor should, as far as possible, classify his notices as follows :

1° Notices from this Appendix.

General, e. g. : Feasts and Solemnities ; Fasting and Abstinence Days ; Indulgences ; Processions.

Special, e. g. : Forty Hours' Prayer ; Parish Visitation, First Solemn Communion, Confirmation, Patronal Festival, Elections.

2° Notices from Announcement Book.

Parochial Exercises : High Masses, Pious Devotions, Sermons, Confessions, Confraternity Meetings, Retreats, etc.

Various Announcements : Meetings of Parishioners or Church-Wardens, Pew Rents, Collections, School Visits, Warning before Absence.

Recommendations to Prayers.

Banns of Marriage.

3° Episcopal Communications.**4° Reading of Gospel and Homily.****3 — The Notice Book**

The announcements made at Mass may become very important documents both for the history of individual parishes and for the religious history of the country as a whole. It is therefore well to draw them up with care, and preserve them in the parish archives. Parish-Priests are therefore recommended to write their notices in solidly bound books with good black ink — avoiding colored inks and pencil marks. They should not use, under pretext of brevity, any abbreviations which would afterwards be difficult to decipher.

It is well to indicate, at least summarily, in the Notice Book, the various remarks which the Parish-Priest may

think well to make and the special advices given to his parishioners. In this way local history is written from day to day with the best guarantees of truth and accuracy. An Announcement Book, when well made, is an historical document of first value.

The habit of hastily jotting down notices on a card or a loose sheet of paper is absolutely to be avoided, especially when it is a question of Marriage Banns, which should always be faithfully and completely entered up. In large parishes a special book is wisely used for this purpose, and we desire that this custom should continue.

CHAPTER II

SPECIAL ANNOUNCEMENTS

1 — Ordinations

(*Codex*, can. 998)

We hereby give notice that the Reverend. . . , of this diocese, is about to present himself to receive the Sacred Order of the Sub-diaconate (or Diaconate, or Priesthood).

If any person should be acquainted of anything contrary to the holiness of the ecclesiastical state in his manner of life or conduct, he is obliged in conscience to make the same known to us ; with care however not to speak through prejudice, hatred, or any other passion, but solely for the love of God and the honor of His Church.

The ordination will take place in the church of . . . , on . . . , at . . .

2 — Banns of Marriage

There is a promise of marriage between N. [*profession or trade*] of this parish [*or of the parish of N.*], son of age [*or minor*] of N. and of N. [*if the parents are dead, mention should be made thereof*], [*or widow of age or minor of N.*] of this parish [*or of the parish of N.*], on the one part ; and N. of this parish [*or of the parish of N.*], daughter of age [*or minor*] of N. and of N. [*or widow of age, or minor of N.*] also of this parish [*or of the parish of N.*], on the other part.

This is the first, [or] second, [or] third publication, [or if a dispensation of one or two banns has been obtained] the Pastor will say : This is for the first [or the second] and last publication. A dispensation has been obtained of one or of two banns.

All the publications having been made, the Parish-Priest will add :

If any one knows of any impediment to this marriage [or to these marriages], he is obliged to declare it as soon as possible.

If the persons to be married have obtained any dispensation of consanguinity, affinity or spiritual alliance, the Parish-Priest will mention it in the following manner, after the publication of their bann of marriage :

The said parties have obtained a dispensation of [the third or any other degree of] consanguinity [or affinity or spiritual alliance] that exists between them.

3 — Notices of Decease

Your pious prayers are requested for the repose of the soul of N., husband (or wife) of N. (or son or daughter of N.), who died in this parish (or in the parish of), on . . . , aged . . . years. His (or her) funeral will take place on . . . , at . . . o'clock, in this church (or at . . .) or (took place on . . . last, etc.).

N. B.— By a praiseworthy custom the De profundis is here recited by Priest and congregation.

4 — Letting of Pews

To-day, after Mass (or on . . . or at . . . o'clock), will take place the auction and adjudication of . . . pews in this church (or chapel), namely: Nos . . .

5 — Meetings of Church-Wardens or of parishioners

The acting and past Church-Wardens of this parish (or the parishioners) are requested to assemble to-day, after Mass (*or such a day*), at *such an hour* in the Sacristy.

Should law or custom require that the object of the assembly be announced, the Parish-Priest will state it in a few words.

6 — Annual Visitation of the Parish

On...next, we shall begin the annual visitation of the parish. This duty is imposed upon us by our pastoral charge and recalled to us in the following words by the First Plenary Council of Quebec. (Can. 130 a):

“The Parish-Priest or Rector should apply himself to becoming acquainted as soon as possible with all those who reside within the limits of his parish; so that he may know their condition, needs, character, and habits. In order to attain this end with facility, he should, if not prevented, visit each family at least once each year.”

Now, my Dear Brethren, you will receive your Pastor: Firstly, with respect because, as representative of Our Divine Saviour, he will visit you and receive your hospitable welcome; Secondly, with joy, since he will come to you with charity in his heart and peace upon his lips, his hands filled with spiritual favors and blessings. In his presence the poor will find solace, the afflicted consolation, the sick and bedridden peace and recuperation, the virtuous encouragement, and sinners desire of amendment.

Christian parents, endeavor to be present and to receive yourselves the Minister of the Lord. Teach your children to welcome him with a happy respect. Prepare them to answer well, should he question them on their religious duties.

Be also prepared to furnish us with the information we shall need, as the Ritual obliges, on the state of souls in your household.

When the priest enters your dwelling, you will all kneel to receive his blessing.

We shall receive on this occasion the Christmas offering. Give this with good-will, generosity and spirit of faith so that our Divine Saviour may pay you back a hundredfold.

7 — Clergy Retreat

On the preceding Sunday, the Parish-Priest shall say :

On . . . , the Clergy Retreat of this Diocese will begin.

We are instructed in the Holy Gospel that Our Divine Saviour, noticing one day that His disciples were fatigued with their apostolic labors, invited them to come apart with him and to rest awhile in the desert (Mk VI, 31). Following this Divine example, the Church desires that her Ministers should withdraw each year into a solitude where they can meditate upon the truths of eternity, and refresh themselves in silence and prayer.

It is of interest to you all, Dear Brethren, that your Pastors should bring back from these holy exercises a fullness of grace and zeal, so that having worked for their own sanctification, they may work more effectually for you, as it is written by the prophet : “ I will pour out the abundance of my grace in the soul of my priests and my people shall be filled with my blessings.” (Jerem. XXXI, 14.)

Pray therefore for them, especially during this Retreat, as they pray for you, dutifully, every day.

8 — **Anniversary of Church Dedication**

On the preceding Sunday, the Parish-Priest shall say :

On Sunday next, we shall celebrate the Feast of the Dedication of the Metropolitan (*or* Cathedral) church, and of all the churches of this diocese.

Almighty God, by a special grace, has chosen and sanctified this temple to dwell amongst you, with eyes of mercy open on your needs, and ears attentive to your petitions.

Come therefore to this place to worship and remain with respect in His presence. Come also with confidence and humility to tell Him of your needs, and ask His grace. Hear His Divine Word with attention and docility. Beware of outraging His Majesty by any profanation of His temple with any irreverence or immodesty in dress or behavior which might bring down His wrath upon your heads. Ask pardon of God for all the faults that you may have had the misfortune to commit in His Holy Temple : and, at the same time, ask pardon for the profanation that you have made, by sin, of the spiritual temple which He formed within you by His grace when He elected that your bodies and souls should be His abode more truly still. “For”, says S. Paul, “your members are the temples of the Holy Ghost Who is in you, if you have not driven Him out through mortal sin.”

Be mindful of this occasion to thank God for the consecration made in the temple of your bodies by Baptism, and do you, each and all, take the resolution to treat your bodies as the temples of the Holy Ghost. Do nothing and endure nothing from others, that might soil or profane them. For, says S. Paul, “if any man violate the temple of God, him shall God destroy. For the temple of God is holy ; which you are.”

9 — **Anniversary of Episcopal Consecration**

On the preceding Sunday, the Parish-Priest shall say :

... next is the anniversary of the Episcopal Consecration of His Lordship the Bishop (*or* His Grace the Archbishop, *or* His Eminence the Cardinal Archbishop) of this Diocese (*or* Archdiocese). On that day, His Lordship (Grace, Eminence) will celebrate a Holy Mass of thanksgiving in his cathedral church at . . . a. m. (and you are invited to assist).

Through his consecration a Bishop receives the fulness of the priesthood, and the power of ruling souls in the Church of God. He becomes the special representative of Our Saviour amongst Christian people, and the successor of the Apostles to whom was first given the mission of teaching and governing the nations.

From these considerations you will understand, Dear Brethren, the respect and love, gratitude and devotion, that we should have for our chief Pastor. We shall therefore pray on this anniversary day that Our Lord Jesus Christ, the Pastor of Pastors, may fill with inspiration and grace the Prelate to whom He has confided the government of this Diocese, so that we, directed by him in the ways of justice and holiness, may be his consolation during his life and his crown throughout eternity.

10 — **Forty Hours' Devotion**

On the preceding Sunday, the Parish-Priest shall say :

On . . . next, we shall celebrate in this church the solemn exposition of the Blessed Sacrament for what is known as the "Forty Hours' Devotion".

We invite you, Dear Brethren, to come and demonstrate to Our Divine Saviour your faith in His divine and unfailing Word, your gratitude for the inestimable gift

of the Holy Eucharist, and your love in return for a love so tender and so generous.

Spare no trouble to adorn the altar and the church in which the God of all Majesty deigns to offer Himself for your adoration. Above all things, purify your hearts by sincere contrition and confession, so that you may be worthily disposed to receive Him in Holy Communion.

Let each family in the parish be represented by those who are able to come to church, each in their turn, to adore the Sacred Host. Christian parents, bring your little children, so that the glance of Our Divine Saviour falling upon them may strengthen forever in their tender hearts the lessons and examples of piety which you give to them. Come, Dear Brethren, and console that Sacred Heart, Who, for your sake, underwent so many outrages; come to ask His pardon, and to make reparation as far as in you lies. Suspend for a while your ordinary occupations to give yourselves to Him, to receive His blessing and to taste the ineffable sweetness of His Presence. In the church keep perfect silence so that you may the better hear the Divine Voice which will speak to your hearts. Around and about the church avoid anything that might disturb the recollection of those who are in adoration before the Blessed Sacrament.

In a word, act in such a manner that you may preserve of these days of grace and blessing a thankful remembrance, which you will show forth by renewed fervor in your prayers, watchfulness in your conduct and faithfulness in the fulfilment of your duties.

The morning services will begin at... In the evening, at... o'clock, there will be Night Prayers followed by an Act of Reparation to the Blessed Sacrament.

On this occasion, the following Indulgences may be gained :

1° A Plenary Indulgence, applicable, in suffrage, for the Souls in Purgatory, on the usual conditions of confession, communion, and a prayer for the intentions of the Pope before the Blessed Sacrament exposed.

2° An Indulgence of Ten Years and Ten Quarantines for each visit made after confession, or with the firm intention of confession.

11 — Titular Feast of Parish Church or Chapel

On the preceding Sunday, the Parish-Priest shall say :

On Sunday next, we shall celebrate the feast (*or* the solemnity of the Feast) of Saint . . . , Titular of this church.

Endeavor, Dear Brethren, to profit by the lessons and graces of this Feast. The Titular Saint of your church is a model whom you should know and imitate ; he is also a friend and protector in whom you should place your confidence.

Read his life if possible, and, in any case, listen attentively to the instructions which we make in order to help you to know and love him.

We shall endeavor to give to this feast all the splendor demanded by the Liturgy.

In giving us this great servant of God as Patron, the Church has not only placed us under his powerful protection, but has also made us, in some wise, inheritors of his glorious patrimony, as well as guardians and propagators of his fame.

This is an honor which we should appreciate, and a mission which we should have at heart.

Prepare to receive the Sacraments on this occasion. Thus you will render the best homage possible to your Titular, and draw down upon yourselves the spiritual

favours of God. On this feast, and during the octave, a Plenary Indulgence may be gained on the usual conditions.

12 — Solemn Communion

On the preceding Sunday, the Parish-Priest shall say :

On . . . , at . . . , the children who have passed their successful final examination on the Catechism will make their Solemn Communion. This ceremony will be preceded by a three days' Retreat, during which the children will be prepared by prayer and exhortation for this important act in their lives. This Retreat will begin on . . . , at . . . Each day Holy Mass and Instruction at . . . , Instruction and Benediction at . . .

We expect all parishioners to join their prayers to ours, and to ask of God, for these dear children, the favours of a good Retreat, of a fervent Communion and, above all, the precious grace of perseverance.

Relations and friends are specially invited to receive Communion with the children so that this happy day may become a true feast of triumph for the Eucharist.

* * *

On the following Sunday, the Parish-Priest shall say :

On . . . , those children who passed their examinations in Catechism have made their Solemn Communion.

We wish however to make it clear, both to parents and children, that Solemn Communion and the certificate of Religious Instruction does not dispense from the obligation of attending Catechism.

In these days it is more than ever necessary that a Christian soul should be so thoroughly instructed in his religion, that he may be able both to practice and defend it.

Christian parents who have at heart the salvation of their children will therefore give special attention to their religious instruction.

See then, Dear Brethren, that you leave your children at school as long as possible, and send them regularly to the Catechism class which is held.

In our simple instructions we shall develop the knowledge of Truths already learnt in outline. We shall try to give your children a religious knowledge which will help them to fulfill their Christian duty in the governance of their lives. Children who do not profit by these advantages are exposed to a blameworthy ignorance of necessary truths, and are placed in proximate occasion of sin and damnation. It is therefore a serious obligation for children to frequent Catechism classes and for parents to send them if necessary.

Fathers and mothers should not forget that the best means of getting children to Catechism is to accompany them. In this manner they can see how their children are really getting on and watch their conduct and progress. They may also profit by instructions which may revive their own religious instruction and fill up its gaps.

Finally, we wish to recall to fathers and mothers of families that they can never entirely throw upon others the obligation of giving religious instruction to their children. This is a personal obligation of great gravity to which you should apply yourselves, Dear Brethren, with all good will. Utilize for this purpose the leisure of the Lord's Day, reviewing the subject of the sermons, instruction and catechism given in the church. Explain anything that the children did not understand. Strengthen the teachings of God's minister with your own reflections and authority. In that way any of the family who were not at church may profit by the instruction given there, and the voice of the Pastor will reach all the faithful committed to his charge.

13 — Pastoral Visitation and Confirmation

On . . . , next, at . . . o'clock, His Lordship, the Bishop of (this Diocese), will visit this parish in order to make the Pastoral Visitation, and give Confirmation to those whom we have prepared.

The candidates will meet on . . . , at . . . , to begin their Retreat in preparation. It is necessary that all those wishing to be confirmed should attend these exercises in order to receive more fruitfully the graces of the sacrament.

Confirmation is a sacrament instituted by Our Lord Jesus Christ to give us the Holy Ghost with His gifts, and thus to make us perfect Christians.

It is called "confirmation" or "strengthening" because those who receive it in fitting dispositions are, like the Apostles of old, invested with strength from on high (Luke XXIV, 49). In Holy Baptism we were initiated into the Christian Life, but we remained, as children, feeble and fragile. By Confirmation we are transformed, as it were, into robust men able to stand up for the faith of Jesus Christ, in spite of any obstacles that we may encounter.

The words pronounced by the Bishop in conferring this Sacrament help us to understand its nature : " I sign thee with the Sign of the Cross, and I confirm thee with the Chrism of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost."

The Sign of the Cross, marked on the forehead, indicates that, by this sacrament, we become the soldiers of Christ crucified, to fight, as He did, and with His aid, the enemies of God and our Salvation.

The anointing with the oil of Holy Chrism symbolizes the grace which is spread out in the soul of the candidate

in order to preserve him from the corruption of vice. The invocation of the three adorable Persons of the Blessed Trinity acquaints us with the Divine power by which this transforming strength is operated.

In conformity with the spirit of the Church, recalled and ratified in the Code of Canon Law, we have admitted to preparation for this Sacrament all children who have reached their seventh year, and have made their First Communion. If there are among you any persons of riper years who have not received this Sacrament, they should make arrangements with us without delay. We recall to you, Dear Brethren, the fact that, while Confirmation is not, like Baptism, absolutely necessary to salvation, it is however a powerful aid to Christian life, and that neglect to receive it, especially in such times as these, is a sin, and denotes a blameworthy carelessness with regard to religion and salvation.

It will here be useful to recall some rulings of the Code of Canon Law and the First Plenary Council of Quebec with regard to this sacrament.

Tickets and Presence.— All candidates should have, in proof of their fitness for presence, a ticket signed by the Parish-Priest or one of the clergy. This ticket is to be given to the Bishop at the moment of Confirmation. The candidates must be present all through the service from the laying-on of hands until the last blessing.

Names.— The candidate may ask to receive a name other than that which he or she may have received at Baptism.

Should the Bishop however judge a name unsuitable, he may replace it at discretion. The names of candidates should be entered in a register as the Ritual directs, and a copy, signed by the Parish-Priest, must be sent to the Episcopal Archives.

Godparents.— All that is required of sponsors for Baptism is equally required of sponsors for Confirmation. Note however that no unconfirmed person may act as Confirmation sponsor, nor should the same person act at Baptism and Confirmation without necessity. Each candidate must have but one sponsor, who must be neither father, mother, husband or wife of same. The sponsor must be of the same sex as the candidate, and at least fourteen years of age, unless the Parish-Priest should have sufficient reasons to decide otherwise. Each individual candidate should have a sponsor. Nevertheless one sponsor may, if necessary, stand for many.

It is permissible and convenient to delegate a procurator of either sex, accepted as such by the sponsors and who represents them at the Ceremony.

14 — Political Elections

On the preceding Sunday, the Parish-Priest shall say :

During the course of this week, you will be called upon, Dear Brethren, to elect a deputy (deputies) to represent this electoral division in Federal Parliament (*or* in the Provincial Legislature).

Realize then that Almighty God will require you to render an account of all your thoughts, words and actions during elections as well as at all other times.

While giving to the political interests of the country all the attention which they deserve, while trying to appreciate at their true worth the persons and principles involved, be ever mindful lest the business of this world, which passes like a shadow, should cause you to forget the one necessary business of preparation for an eternity which shall never pass and which is your last end.

Do not forget that things which are wrong at other times are also wrong at election times. More than that,

they may have at such times an especial gravity on account of bad consequences which may hurt not only your neighbor but the whole country, locally or nationally. Be therefore on your guard against perjury.

As you rightly expect that your own liberty be respected do you also respect the liberty of your fellow-citizens. Abstain therefore from threats or violence.

Drunkenness, which is always a revolting vice, should, at election times, be most carefully avoided. It has in the past been a cause of much disorder, and it prevents its victims from exercising the important right of suffrage with intelligence.

Beware of degrading your manhood and enslaving your liberty by selling your vote. After having enlightened and informed your conscience in accordance with sound religious and social principles, register your vote conscientiously, as in God's sight, in favor of the candidate whom you truly believe to be honest and capable of fulfilling his duty to God and to the State. Accept no money for voting, or abstaining from voting.

Hear the candidates, who come to express their platform in your midst, with the calm polite attention which the questions deserve. Be on the lookout however for false principles and deceit. Should you encounter such, the most effective means of protesting is to quit the meeting.

Conform faithfully to the rulings made to safeguard the liberty and honesty of elections, not only through fear of the civil law, but also for the higher motive of interest in your division or county and in the reign of law and order. And, as all light comes to us from God, do not forget, Dear Brethren, to pray and to have prayers said in your homes in order that candidates, officers, and voters may conduct themselves with a clean conscience. Respect, at

all times, Dear Brethren, the legitimate opinion of your fellow-citizens. Avoid all that could hurt their feelings. Do nothing with regard to others that you would not reasonably wish to be done to yourselves. Make no manifestation of Pride or Vengeance which would be a challenge both to your adversary and to the precepts of Christian charity.

* * *

On the following Sunday, the Parish-Priest shall say :

Now that the elections have taken place, Dear Brethren, I ask you to forgive each other for any lack of mutual charity, as you hope to be forgiven. Humility and Charity are two essential virtues for all true Christians, and members of different political parties are not dispensed from their observance.

Put your dissensions on one side, Dear Brethren, and work together with loyalty and goodwill for the well-being of your parish and your country. Do not bring your political divisions into parochial, municipal or educational questions — still less into dealings between relatives.

“God is charity,” says the Inspired writer, “and those who dwell in charity dwell in light” ; they have life in them : charity is the fulfilment of the law, and for this reason those who have not charity are dead in the eyes of God.

CHAPTER III

ANNOUNCEMENTS FOR THE

LITURGICAL YEAR

ADVENT

Next Sunday will be the first Sunday of Advent. We shall begin, upon that day, a new ecclesiastical year. The Church, during the fifty-two weeks of the year, passes in review before the eyes of her children, by degrees and in wonderful order, all the mysteries and benefits of the Redemption, and teaches them all what they should do to share in it, and to apply its fruits to themselves.

The time of Advent represents the centuries which preceded the coming of Our Lord Jesus Christ into the world. During these four weeks the Church prepares to celebrate the birth of the Son of God in the fulness of time. She recalls the promise of a Redeemer for the human race and re-echoes in her prayers and hymns the desires and longings of holy men under the old Covenant who sighed for the coming of the Messiah. She desires that her pastors, like John the Baptist of old, should exhort the faithful to do penance. She proposes to our meditations the Last Coming of Our Saviour when He will descend from Heaven to judge the living and the dead.

The spirit of the Church during this period is shown forth in her rites and ceremonies. The *Gloria in Excelsis* and all such chants of joy are suppressed. The altars and

their ministers are vested in penitential purple. Special prayers are said, and the solemnity of marriages is forbidden.

To conform to the spirit of Our Holy Mother the Church and to prepare with advantage for the great feast of Christmas, we should meditate upon the great benefit of the Incarnation, think of our last end, recognize the misery of our state and the need we have of Jesus Christ, begging Him to be re-born within us and to make us holy. Endeavor to assist at Holy Mass on week days. Try in general to avoid sin and wordly pleasures, and to live as St. Paul bids us “in temperance, justice and piety” while awaiting the coming of the Divine Saviour of whom the possession is the joy and happiness of the redeemed in this life, and in that to come.

ST. FRANCIS XAVIER

(December 3.)

... next is the feast day of St. Francis Xavier, Apostle of the Indies and of Japan. This great saint died in 1552 after having baptized with his own hands more than three hundred thousand pagans.

Shortly after his canonization, which took place in 1622, the veneration of St. Francis was promoted in this country by the missionaries of the Society of Jesus, who placed their apostolic labors under his protection. Devotion to this great saint therefore became popular amongst us, and in the course of time, he was chosen as second Patron Saint of Canada. Thank God, on this occasion, for having given you as Protector this brave messenger of the Gospel, who bore to so heroic a degree the care of saving souls, and whose apostolate recalls that of St. Paul himself.

Ask of him the grace to will your own salvation with energy, and to work in your measure for the salvation of your fellow-men by your prayers, your good example and your alms as associates of the Society of the Propagation of the Faith. Those who belong to this Society may gain on this occasion a Plenary indulgence on the usual conditions.

THE IMMACULATE CONCEPTION

(December 8.)

... next, the Church celebrates the feast of the Immaculate Conception of the Blessed Virgin Mary.

On the eighth of December, 1854, our Holy Father Pope Pius IX, amid the rejoicings of the Universal Church, solemnly defined the dogma of the Immaculate Conception, as a truth of faith. In virtue of this definition we are bound as Catholics to believe that the Blessed Virgin, by a special privilege and in view of the merits of Jesus Christ, was made holy from the first moment of her conception, and preserved from all spot or stain of original sin.

We have but to reflect upon the sublime calling of Mary and her title as Mother of God to realize the appropriateness of the glorious privilege which the Church honors in this feast. Nor did the faithful await for this dogmatic definition to render to the Spotless Virgin the homage of their filial piety. The most ancient and precise traditions of the Universal Church paved the way for this definition, and the history of our own Canadian Church is most consoling in this respect. We find in fact that, from the beginnings of our local history, the mystery of the Immaculate Conception was the object of solemn homage and special devotion.

It will suffice to mention the fact that Mgr de Laval, first Canadian Bishop, consecrated in honor of Mary Immaculate the cathedral church which he caused to be erected at Quebec in 1666.

To preserve and continue these beautiful traditions of faith, resolve to celebrate this feast with genuine piety. Thank God for having granted to Mary so glorious a privilege ; beg Him to increase our faith in this dogma and our devotion to Our Lady. Frequently address to Mary the indulgenced prayer which recalls this glorious privilege and the confidence which it inspires : “O Mary, conceived without sin, pray for us who have recourse to thee.”

Note well that this feast is of obligation.

When the feast falls on Friday, the Parish-Priest shall add: As Holy Church dispenses from abstinence on all holy-days of obligation you are dispensed from the same on Friday next.

EMBER DAYS

This week is Ember week. Wednesday, Friday and Saturday are therefore days of fasting and abstinence.

The Church has instituted the fast of Ember week in order to sanctify by penance each of the four seasons of the year, and to recall in this manner the need of mortification for all Christians. She exhorts us to profit by these days of penance, 1° to ask pardon of God for sins committed since the last Ember Days ; 2° to thank Him for graces received ; 3° to ask His blessing upon the fruits of the earth ; 4° to implore His grace for the season about to commence.

This is also the period chosen by the Church for the ordination of Her ministers. Pray in union with Her,

that God may give to His Church holy priests who will become, by their teaching and examples, the salt of the earth and the light of the world.

ST. THOMAS, APOSTLE


(December 21.)

The Church will celebrate, on . . . next, the feast of St. Thomas the Apostle. This Saint, a poor fisherman of Galilee, was chosen by Our Saviour out of the multitude and called to join the Apostolic band. His faith, so frequently affirmed during the lifetime of His Divine Master, was severely shaken after the Passion. At the Resurrection he did not believe the word of his companions, and it was only when Our Saviour appeared to him, and bade him touch the marks of His Wounds, that he was able to utter his cry of faith, "My Lord and My God."

Our Saviour, in loving reproof, addressed to him these words : "Because thou hast seen Me, Thomas, thou hast believed ; blessed are they that have not seen and have believed."

St. Thomas nobly redeemed his momentary unbelief by going forth to preach the Gospel in Persia and India, and by giving the supreme testimony of his life blood in defence of the Faith.

It remains for us, who have the happiness to believe without having seen, to merit the blessings promised by Our Saviour. Therefore let your faith be lively, Dear Brethren, founded as it is upon the divine and unchanging Word, given to the world through the authority of the Church, which is its unfailing interpreter in precept and practice.



CHRISTMAS

... next is the feast of the Nativity of Our Saviour, commonly called Christmas Day. This feast commemorates the birth of the Messiah in the fulness of time predicted by the prophets.

The liturgical rule which allows each priest to celebrate three Masses on this occasion gives to the solemnity of Christmas a special note of attractive instruction for Christian people.

The first or Midnight Mass recalls to us the ever-memorable night in the midst of which the Son of God was born of the Blessed Virgin Mary and began the work of Redemption in the humility and the sufferings of the Crib. The Church has preserved the custom of celebrating this Mass at midnight in order to recall more strikingly the circumstances related in the beautiful Gospel which is then read.

The Second Mass of the Aurora, or Daybreak, recalls to us that by His Birth in time, the Son of God began upon earth a reign of Light and Truth. We are hereby taught to follow the example of the shepherds whose faith is told in the Gospel of this Mass, and to hail with grateful hearts the beginning of this mild and never ending reign, by coming to the Crib with the shepherd's love to adore, together with Mary and Joseph, the Holy Child, Who is our Emmanuel, and thus give glory to God in the highest.

At the Third Mass, celebrated in the daytime, the Church sets before our eyes the first page of the Gospel according to St. John, in order to have us meditate upon the Godhead of Jesus, upon the power of the Son of God by Whom all things were made, and upon the admirable love of the Word made Flesh and dwelling amongst us.

To enter into the Spirit of the Church you should therefore thank Our Saviour made Man for you, and adore Him with the shepherds as the true Son of God, endeavoring to understand and put into practice the lessons of humility, self-sacrifice and charity which He gives you from His cradle. We beg of you to assist at all three Masses, if possible, and to receive Holy Communion. This feast is of obligation, and the day preceding (that is . . .) is a day of fasting and abstinence.⁽¹⁾

When Christmas Day falls on Friday, the Parish-Priest shall add : As Holy Church dispenses from abstinence on all holydays of obligation, you are dispensed from the same on Friday next.

ST. STEPHEN, MARTYR.

(December 26.)

On Christmas Day, the Parish-Priest shall say :

To morrow the Church will celebrate the Feast of St. Stephen, one of the seven deacons ordained by the Apostles, and the first martyr among that glorious band of heroes who, after the Ascension of Jesus Christ, shed their blood in witness of the truth of His Resurrection and the divinity of His Doctrine.

Let us ask of God the grace to practice the virtues of this blessed Levite, and to bear witness, as he did, to all the truths of faith without fearing the judgments of men. Let us also ask the grace to imitate St. Stephen's generous love of his persecutors.

¹ In virtue of Canon 1252, §4, Codex, fasting and abstinence on Vigils are no longer anticipated.

ST. JOHN, THE EVANGELIST.

(December 27.)

On...next, the Church will celebrate the feast of St. John, Apostle and Evangelist. Born at Bethsaida in Galilee, St. John was a disciple of St. John the Baptist when called by Jesus to the honor of the Apostolate.

He owed to his virginal purity the privilege of becoming the beloved disciple of Jesus, and of reposing upon His bosom at the Last Supper. Alone of all the Apostles, he stood at the foot of the cross to assist at the death of Our Saviour who, to repay his faithfulness, entrusted to him the care of His Most Holy Mother.

This Apostle is therefore the perfect model of devotion to Mary and of piety to the Blessed Sacrament. Read his Epistles and His Gospel, imitate his virtues and above all put into practice the touching advice which he repeated constantly during the last years of his life : “ My little children, love one another”.

CIRCUMCISION OF OUR LORD

(January 1.)

On...next, the Church will celebrate the feast of the Circumcision of Our Saviour.

The rite of circumcision was the distinctive mark of the Jewish people, and the sign of the Alliance which the Almighty made with them.

Our Saviour need not have submitted His Sacred Person to this ceremony ; but he preferred to do so in order to afford us an admirable example of obedience to the laws of God and of the Church. Established as a remedy for

original sin and as a figure of Baptism, circumcision was a sign of sin. Our Saviour, having come on earth to expiate our sins, wished to assume the burden of them, and to begin the work of reparation, before imposing on His Disciples the great law of mortification.

On this day, therefore, he first shed the precious Blood which He was later on to shed in profusion during His Agony and on the Cross. This was therefore the beginning of His Passion, and the day-break of our salvation.

On this day also, He received the sacred name of *Jesus*, that is to say, *Saviour*, which had been given to Him, before His conception, by the Archangel Gabriel.

In order to celebrate with profit this feast, which is the first day of a new civil year, we should : 1° thank Our Saviour for graces received during the past year ; 2° ask his pardon for the sins committed ; 3° consecrate to God the coming year, and ask for grace to live in holiness ; 4° practice spiritual circumcision by cutting out of our hearts the roots of sin, and planting therein the virtue of penance.

This feast is a holyday of obligation.

When this feast falls on a Friday, the Parish-Priest shall add : As the Church dispenses from abstinence on holyday of obligation, you are allowed to eat meat on Friday next.

HOLY NAME OF JESUS

On New Year's Day, the Parish-Priest shall say :

On . . . next, the Church will celebrate the feast of the Holy Name of Jesus.⁽¹⁾

¹ When there is no Sunday between the Circumcision and the Epiphany, the feast of the Holy Name is kept on Jan. 2.

The name of Jesus, which, by the order of the Archangel Gabriel, was given to the Son of God on the day of His Circumcision, means Saviour and well expresses the mission of Our Saviour for the redemption of the world.

On this day therefore you should renew your trust in this adorable Name, "which is above all names". Pronounce it with the greatest veneration, for the Apostle tells us, "at the Name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth."

Pronounce this Name with confidence, "for there is no other Name under heaven given to men, whereby we must be saved." And if in this way you call upon the Sacred Name of Jesus during life you will find it sweet and consoling in the hour of your death.

EPIPHANY

(January 6.)

On . . . , we shall celebrate the feast of the Epiphany, commonly called *The Kings' Day*, or *The Twelfth Day*.

The Church upon this day honors and recalls three great mysteries in which Our Saviour showed Himself forth to men and manifested His glory.

1° She recalls to us how the Magi or Wise Men were instructed as to the Birth of Christ, and how Our Divine Saviour was adored by them at Bethlehem, whither they were led by the impulse of His grace, and the guidance of a star.

2° She commemorates the day upon which Jesus Christ, the Lamb of God, was baptized by St. John in the Jordan and gave henceforth to the water of Baptism that sacramental virtue which it still imparts.

3° She alludes in the Liturgy to the miracle by which Our Saviour changed water into wine at the wedding feast of Cana in which He authorized, honored, and sanctified the contract of marriage.

The Church dwells more upon the first of these mysteries because it recalls our own calling to the knowledge of God and to Christianity. She looks upon the Wise Men as the first fruits of the heathen or gentile people called and converted to the Faith ; and of these we are the descendants. She therefore wishes us to thank God for having vouchsafed to call us to the knowledge of Jesus Christ, and to bring us from the darkness of heathenism to the light of the Gospel. She desires also that, imitating the Wise Men, we should acknowledge Christ as Our King, our God and our Saviour.

Let us therefore give and offer ourselves entirely to Him — heart, mind, will, possessions, and health. Let us present to Him our hearts full of fervor and of love, our minds filled with good thoughts and holy desires, our bodies as victims made holy and agreeable to His eyes by the exercise of penance. Avoid therefore, Dear Brethren, the foolish dissipation to which worldly people, forgetful of Christ and His Church, give themselves up at this season. Think rather of your calling in the Faith. Prepare to renew your baptismal vows, and to celebrate the anniversary of the day upon which you became Christians. Present to the Infant Christ the gold of your alms, the incense of your prayers, and the myrrh of your mortified senses and passions.

Thus does the Church wish you to celebrate this great feast, which is of obligation.

On this day, the collection, ordered throughout the world by Pope Leo XIII, will be taken up for the natives of Africa. We exhort you, Dear Brethren, to contribute generously to this work of great importance, in behalf of

which the Church appeals to your charity, and which serves the double purpose of combating slavery and idolatry among the people of Africa, still living and dying in ignorance of the precepts of life brought upon this earth by our Saviour.

When this feast falls on a Friday, the Parish-Priest shall add : As the Church dispenses from abstinence on holy-days of obligation, you may eat meat on Friday next.

FIRST SUNDAY AFTER EPIPHANY

The First Plenary Council of Quebec (Canon 534-b) prescribes that we should recall to you, Dear Brethren, on at least two occasions during each year, the information which every Catholic should have in mind concerning the Sacrament of Matrimony. In conformity to this rule we are going to read to you this morning an abridgment of doctrinal, canonical, and disciplinary laws on the subject, inserted for this purpose in the present Appendix to the Roman Ritual.

I — IMPEDIMENTS TO MARRIAGE

Our Saviour, having raised the contract of marriage between Christians to the dignity of a sacrament, gave His Church full power to regulate it. This power has ever been exercised by the Church, at all times and in all places, in such a manner as to intimate that it is hers by Divine Right — not through any concession of man, but through the will and testament of our Divine Saviour. The Council of Trent has therefore defined that it is within the power of the Church to establish impediments to marriage, and that the judgment of matrimonial causes belongs to the ecclesiastical courts.

The impediments set to marriage, whether by Divine Right, National Law, or Ecclesiastical Law, are intended to safeguard the holiness and honesty of conjugal unions.

There is a grave obligation to reveal any impediments known with regard to an approaching marriage. This obligation is binding upon all, and the information must be given to the Parish-Priest as soon as possible on account of the serious inconveniences which might result from culpable silence. Delay may cause : 1° Nullity of the Sacrament, which is always a serious matter, 2° scandal as a result, 3° serious temporal difficulties regarding ownership, heritage and family rights.

Nobody should therefore fear to reveal any known impediments, as they will thus render to the persons concerned a real service which is at the same time an act of charity to them, a mark of respect for the sacrament, and an act of obedience to the Church. The following are the impediments which you should be aware of :

DIRIMENT IMPEDIMENTS

Consanguinity in the direct line, i. e. blood-relationship between parents, children, and grandchildren — or between parents and grandparents, absolutely annuls marriage in all its degrees.

Lateral consanguinity, i. e. between one of the parties, and brothers, cousins and uncles, annuls marriage in the first, second, and third degree. Note that there are as many impediments of consanguinity as there are different family trees in common between the parties.

Direct affinity, i. e. between one of the parties and children or grandchildren, or in the ascending line, annuls marriage in all its degrees.

Collateral affinity, i. e. between one of the parties and brothers, cousins, and uncles of the other party, annuls marriage in the first and second degrees.

Note that affinity can proceed from valid marriage alone, and is multiplied in the measure in which the consanguinity which causes it, is multiplied, and also when a person is married successively with several blood-relations of a deceased consort.

Public honesty, an impediment arising from a previous invalid marriage, or public and notorious co-habitation between a man and the children and grandchildren of the woman, and *vice versa*, annuls marriage in the first and second degrees in the direct line.

Spiritual affinity, i. e. that arising from the relations existing between a baptized person and the minister of his baptism or between the baptized person and his godfather or godmother.

Lack of age. According to Canon Law, a man cannot contract valid marriage before sixteen years of age, and a woman before fourteen.

Difference of religion, i. e. between a person baptized in the Catholic Church, or converted from heresy or schism, and an infidel or non-baptized person.

N. B.—The Church never dispenses from diriment impediments of consanguinity or affinity in the direct line.

PROHIBITIVE IMPEDIMENTS

Difference of religion (Mixed Marriage) i. e. : between a Catholic and a baptized non-Catholic.

II — BETROTHAL

When two persons, wishing to plight their troth, promise mutually to contract marriage, their promise is known as betrothal or engagement.

There is no obligation to betroth formally but, when this ceremony is desired, the prescriptions of Canon Law (No. 1017) must be observed under pain of nullity.

The Church regards, as alone valid, in conscience and in law, those forms of betrothal which have been written out and signed by the parties and the Parish-Priest or Ordinary. In the absence of the Parish-Priest or Ordinary, the form of betrothal must be signed by the parties and by two witnesses.

Should both parties, or either, be unable to sign, mention should be made of the fact in drawing up the act, and another witness should be added who shall sign with the Parish-Priest or Ordinary, or with the two witnesses who replace these.

Finally to ensure the validity of the betrothal, the form must be dated, i. e., mention must be made of the day, month and year.

Even should betrothal be valid, and there should be no reason why marriage should not follow, it affords no grounds for exacting the celebration of marriage, nor does it form an impediment to marriage. It does, however, afford ground to authorize reparation for damages which may ensue.

III — CELEBRATION OF MARRIAGE

We do not consider it necessary to set forth in detail the prescriptions of Canon Law on the celebration of marriages. We simply recall to you that, according to the terms of the Code, the only valid marriages are

those contracted in the presence of the Parish-Priest or Ordinary of the place, (or before a priest delegated by one or other of these) and two witnesses. This necessity of contracting marriage before the Parish-Priest or the Ordinary, or the delegate of one or the other, affects all Catholics whether contracting marriage with another Catholic, or with a non-Catholic, but does not affect non-Catholics contracting marriage among themselves. No civil law or decision of civil courts can change these prescriptions of the Church, or prevail against them in any way.

IV — MIXED MARRIAGES

With regard to mixed marriages, i. e. unions between Catholic and Protestants, we beg of you to reflect upon these weighty words of the First Plenary Council of Quebec (Canon 526-527) :

“For more than one reason the Church has always detested mixed marriages. When souls are separated on religious grounds there is little hope of their agreeing on other points. Furthermore, such marriages should be avoided, especially because they afford an occasion of living in a dangerous environment, and of taking part in religious functions which are forbidden ; because they may also bring about the loss of Faith to the Catholic party, they are an obstacle to the good education of children, and very often lead to consider all religions equally right without distinction between Truth and Error.

“For this reason, in conformity with the repeated instructions of the Holy See, and having in sight the urgent necessity of reacting against the growing tendency to ask for dispensations in this matter and of forestalling the ensuing danger for the Catholic Faith, we desire ardently that all, Bishops, Parish-Priests and Confessors should unite their efforts and do all in their power to prevent these dangerous unions.

“Let all those who have charge of souls apply themselves with care to deter young people from these marriages, and to seriously warn parents who neglect to prevent them or favor them by allowing their children to become too intimate with non-Catholics. Let them recall to them in strong and striking words the spirit of the Church in this regard.”

V — MARRIAGE BEFORE A NON-CATHOLIC MINISTER

Listen also to the grave warning given by the Fathers of the Council (Canon 533) to Catholics who would attempt to contract marriage before a Protestant Minister, or a heretical or schismatical Priest.

“We warn those Catholics who, by the greatest of faults, spurning the priestly ministry and the law of the Church, present themselves before a heretical minister to contract marriage, that they contract an absolutely invalid union, sin mortally, commit a great scandal in communicating as to divine things with heretics, and incur excommunication...” reserved to the Bishop (Codex 2319). “Needless to say the same excommunication is incurred by a Catholic attempting union with a non-Catholic before a heretical minister.”

VI — COMPANY KEEPING

Finally we wish to call your special attention to a further prescription of the Council (Canons 395 and 511) treating of company keeping.)

“In general”, says the Council, “we do not condemn the practice of those who, desiring to contract marriage, frequent each others’ company for a certain period beforehand in order to get to know each other better. If, however, these frequentations are too long drawn out and oft-repeated, they become an occasion of sin for young people,

especially when they go unescorted to secluded places or frequent dance-halls or theatres unaccompanied by others. Let parents then, and mothers in particular, be very careful lest in giving too much liberty to their sons and daughters they expose them to sin. Let them fear lest their daughters, cruelly deceived, with honor blemished or lost, might come to a shameful and abandoned end. Let Parish-Priests therefore exhort future spouses to avoid all dangerous familiarity, and to prepare themselves by prayer, frequent confession, and other exercises of piety to receive the Sacrament of Matrimony with pure intentions.

“Engaged persons should never live under the same roof before marriage. Parents and engaged persons refusing to submit to these regulations should be reproved with mild firmness. Unless they promise amendment, they must be treated in the tribunal of penance as sinners badly disposed. . . .”

FEAST OF THE HOLY FAMILY

On the Sunday before the nineteenth of January, the Parish-Priest shall say :

...next, the Church will celebrate the feast of the Holy Family of Jesus, Mary and Joseph. (*When the solemnity is transferred, he will add :* and on Sunday next we shall observe the solemnity.)

“The family,” says the Pastoral Letter of the Fathers of the First Plenary Council, “like the heart of the Christian is a sanctuary which should be consecrated by prayer and religion. You, Christian fathers and mothers are the guardians of this sanctuary; and it must be your ambition, not only to defend it from all profanation, but also to see that the influence of Christ, and the practice of Christian virtues are enthroned therein. To

guide and sustain you in the accomplishment of this task, there is no devotion more efficacious than that to the Holy Family—a devotion of which the origin is as old as our national history.”

We exhort you then, Dear Brethren, to correspond to the wishes of the Church and to honor this devotion with your confidence, love, and understanding. Imitate those virtues of Jesus, Mary and Joseph, which made the House of Nazareth a perfect model of all Christian homes.

Enlightened by such examples, and sustained by such powerful protectors, you will keep intact the sane traditions of the Canadian people, and you will correspond with the views of God, and the hopes of His Church, in bringing up a Christian generation.

We think it useful, Dear Brethren, to recall to you here that Pope Leo XIII, in a Brief dated June 14th, 1892, established a universal Association of the Holy Family. In this Brief, after citing various examples and indicating the lessons which should be sought by Christian families in the Holy Family, the illustrious Pontiff recalls the history of this devotion in America, where, “in the region of Canada, it became most flourishing, principally as a result of the care and activity of the Venerable Servants of God, François de Montmorency Laval and Marguerite Bourgeoys.”

Our Catholic country has good reason to be proud of a tradition so ancient, thus placed in relief by the Sovereign Pontiff, and we should be careful to preserve it faithfully.

In conformity with the wishes of Leo XIII, we exhort the Christian families of this parish to join this world-wide Association, to make or renew on Sunday next their Act of Consecration, and to recite each day, before the picture of the Holy Family, the prayer approved by the Sovereign Pontiff in order to thus insure the protection

of Jesus, Mary and Joseph, as well as to gain the very numerous indulgences granted by the Holy Father.

SEPTUAGESIMA

Sunday next is called Septuagesima, on account of the seventy days which separate it from the end of the Easter Octave.

From Septuagesima to Holy Saturday, the Church omits from her offices the *Alleluia* which is a song of joy, and uses purple-colored vestments which, by their symbolism of mourning, remind the faithful to avoid worldly rejoicings, and teach them the spirit of penance.

During Septuagesima week, the Church recalls to us the fall of our first parents and their just chastisement; during the following week, the Deluge decreed by God to punish sinners; and, during the first three days of Quinquagesima, she draws our attention to the calling of Abraham and the reward of his obedient faith. To conform to the spirit of the Church, we should, especially at carnival times, abstain from profane and dangerous amusements, practise prayer and mortification and make frequent visits to the Blessed Sacrament, in order to repair sins committed at such times and disorders to which men are tempted by the malice of the Evil One.

PURIFICATION

(February 2.)

On the second day of February, the Church will observe the feast of the Purification of the Blessed Virgin (*if the solemnity is transferred, add: and on Sunday...*, we shall celebrate the solemnity.) This feast was instituted in remembrance of the day upon which the Blessed

Virgin went up to the Temple of Jerusalem, to conform to the law of Moses, which obliged all women after childbirth to purify themselves by a sacrificial offering, and to present to the Almighty her Divine Son Jesus Christ.

Although the Blessed Virgin was not bound by these rites, having borne our Divine Saviour by the operation of the Holy Spirit, she submitted to the Law in order to give an example of humility and obedience. She offered, upon this occasion, the two turtle-doves which were the gift of the poor. She presented her Divine Son also, in accordance with the Mosaic Law which obliged parents to offer their first born, and to redeem them by an offering of money. When the Infant Jesus was thus presented, he was recognized by holy Simeon as the true Messiah and greeted with the hymn of joy *Nunc dimittis* — “Now, O Lord, thou dost allow thy servant to depart in peace. For mine eyes have seen Thy Salvation.”

We should on this day ask the grace of obedience to God's commandments and laws of penance. Christian parents should offer their children to God, and ask grace to give them a Christian education.

The Liturgical Procession, made on this day with lighted candles, recalls the journey of Mary from Bethlehem to Jerusalem with the Infant Jesus in her arms, and the holy joy of Simeon. During this function, we should renew our faith in the Divinity of Jesus Christ, begging Him to enlighten us and make us worthy to be one day admitted to the temple which is on high, the heavenly Jerusalem.

It is customary for the faithful on this day to have candles blessed and to keep them for use in the home. Be careful, Dear Brethren, to keep up this excellent tradition : the blessed candle is a protection in the home. It may be lit at times of danger ; it will lighten the bedside of the sick, and relieve the very shadow of death.

ST. MATHIAS

(February 24 or 25.)

...next, the Church will celebrate the feast of St. Mathias the Apostle. This saint was chosen and associated with the twelve Apostles to exercise the ministry and the apostolate in the place of the traitor Judas, who, by crime, had fallen away.

The fact of this honorable choice constitutes nearly all that the Acts of the Apostles tell us of this saint. According to tradition, he preached first in Judea, then in Capadocia and Ethiopia. Like his companions he had the honor of shedding his blood for his Divine Master's sake, and in reparation for the apostacy of Judas. Let us ask of God, through his intercession, grace to know our true vocation in life, to follow it, and to fulfil His Holy Will in all things.

ASH WEDNESDAY AND LENT

Wednesday next is *Ash Wednesday*, so called because, on that day, blessed ashes are placed upon the heads of the faithful.

The use of ashes as a symbol of humility and penance goes back to the Old Testament dispensation. It was introduced by the Church into her Liturgy at an early date, to illustrate her discipline towards notorious sinners subjected to public penance. On the morning of Ash Wednesday, such sinners were formally expelled from the Church by the Bishop, and, from that day until Holy Thursday, remained aloof from the communion of the faithful, assisting at divine worship at the entrance of the church, clad in sackcloth and ashes. It is in remembrance of this discipline that the Church distributes

ashes to all the faithful, pronouncing over each one the words: *Remember, O man, that thou art dust, and unto dust thou shalt return.*

Let us then assist at this ceremony with feelings of humility as sinners ; let us receive with a humble and contrite heart the sentence of death passed by God on sinful humanity, and so fittingly recalled to us by the Church on this day. Remembering that death is certain, and that we know not the day nor the hour thereof, let us prepare for a happy death by living in a spirit of penance far removed from sin.

The Church bids us observe, from Wednesday next, the holy season of Lent. During a period of forty days, fasting and abstinence shall be observed in remembrance of the forty days' fast of Our Saviour in the Desert.

“In conformity with the teachings and examples of Christ, the Church has always required the faithful to practice penance in the heart and in the flesh, obliging them to this by precepts of obligation. In these days, when the passionate pursuit of pleasure and worldly wealth dominate increasingly, the law of mortification, principally exemplified in the double precept of fasting and abstinence, must be recalled with vigor. We strongly urge all the faithful, according to their condition in life and their state of health, to observe these laws with the greatest possible exactitude.”

Such, Dear Brethren, are the words of the First Plenary Council of Quebec (Section IX, Ch. 1). The clearness and the authority of this warning need no further explanation. Meditate well upon these serious words, and conform your conduct to them.

The following are the Lenten Regulations :⁽¹⁾

1° All days in Lent, excepting Sundays, are fasting days.

¹ In this country where an Indult permits the substitution of Wednesday for Saturday as an abstinence day, the Pastor shall read for 2° : All Wednesdays and

2° All Fridays and Saturdays, as well as Ash Wednesday and Wednesday in Ember Week, are days of abstinence from flesh meat at all meals.

3° On Mondays, Tuesdays, Wednesdays, (except the above mentioned), and Thursdays, meat is allowed at the principal meal. On those days persons not obliged to fast, or lawfully prevented, may eat meat at all meals.

4° On days of fasting without abstinence, it is no longer forbidden to eat meat and fish at the same meal.

5° The principal meal may be taken at mid-day or in the evening, at choice.

6° The obligation of fasting and abstaining ceases on Holy Saturday at noon. Meat is therefore allowed at the mid-day meal, and a full supper may be taken.

7° Persons obliged to fast may take in the morning about two ounces of customary abstinence food.

8° The law of abstinence binds at seven years of age completed, and that of fasting from twenty-one years completed to sixty years begun.

We remind you, Dear Brethren, that these laws oblige, under pain of sin, all those not exempt through age or bad health. It is true that the Church can dispense those who have good reasons. This dispensation should not be taken for granted, but controlled by Parish-Priests or Confessors who alone have authority in this matter. The faithful who profit by the dispensations from the Church laws, which were formerly so severe, and those above all who obtain special dispensations, should supply the lack of bodily mortification by prayers and good works. We invite them, in particular, to give a special alms according to their means.

Fridays, as well as Saturday in Ember week, are days of abstinence at all meals, and for 3° : On Mondays, Tuesdays, Thursdays and on Saturdays, the one above mentioned being excepted, meat is allowed at the principal meal. On these days persons not obliged to fast, or lawfully prevented, may eat meat at all meals.

In the measure in which your occupations permit, endeavor to assist every day at Holy Mass in order to unite yourselves to the adorable Victim of the altar, to inspire yourselves with the great lessons of the Divine Sacrifice, and to draw from it the grace to work seriously for the salvation of your souls.

Beware also of following the bad example of wordlings, who spend the last days before Lent in festivities which too often become scandalous. Avoid these worldly amusements, bravely resist the temptations to intemperance offered on these occasions by the Evil One and his associates. In a word, conduct yourselves with the modesty and dignity worthy of true Christians.

In virtue of Apostolical Letters, the faithful in this country may fulfil their Easter Duty from Ash Wednesday until a date fixed by the Bishop for his diocese. (Plenary Council of Quebec, Canon 471 c.) (See *Exhortation*, page 52.)

N. B.— On the First Sunday of Lent, the Parish-Priest shall explain to his people the law of God, pointing out the ways in which the Commandments and Precepts may be broken, and explaining the Capital Sins and their contrary Virtues according to the Summary given on page 116. This explanation is in preparation for Confession, and, if not finished on the first Sunday, may be continued on the Second and Third Sundays.

EMBER DAYS IN LENT

On the First Sunday of Lent, the Parish-Priest shall say:

This being Ember Week, Wednesday, Friday and Saturday are days of fasting and abstinence.

The Ember day fast was instituted by the Church to sanctify the four seasons of the year by penance and to

recall to the faithful their obligation to mortify themselves. She exhorts us to profit by these days of penance, 1° to ask of God pardon for sins committed during the past season ; 2° to thank Him for graces received ; 3° to ask His blessing upon the fruits of the earth ; 4° to ask the grace to sanctify the season which begins.

These days have also been chosen by the Church for the ordination of her Ministers. Pray to Our Saviour, in union with her, to give us holy priests who may become, by precept and practice, the salt of the earth, and the light of the world.

ST. PATRICK

(March 17.)

In places where this feast is solemnized, the Parish-Priest shall say, on the preceding Sunday :

The Church will celebrate, on...next, the feast of Saint Patrick, Apostle of Ireland. Born of noble parents, who were probably of Roman origin, he was the nephew of St. Martin of Tours, and, from his own early days, a wonderworker himself.

In his extreme youth, he was stolen by pirates, dragged off as captive to the mountains of Ireland, sold in a slave market, and purchased by a hard and pitiless master, who set him to tend his flocks. After six years of the greatest misery, he was almost miraculously restored to his parents. God had shown him in his early exile the pagan land of which he was destined to be the apostle.

We are told that, in a vision by night, an angel presented to him a book of which the first page contained the words : “ Ireland calleth thee.” From this moment the thought of that unhappy country possessed him entirely. For nine years he prepared himself in retreat for his apos-

tolate. Then, having received from Pope St. Celestine episcopal consecration with title and mission as Apostle of Ireland, he set out to convert a nation of which he already knew the manners and the language.

The success of his mission was such that the entire island was converted during his lifetime. Churches and Monasteries rose as by enchantment in that blessed land which, in spite of all persecution, has kept to this day the faith and purity promised in a vision to its Apostle.

The valiant Saint desired the crown of martyrdom. God, however, had provided otherwise, and preserved him among his people to an extreme old age. He died on the seventeenth of March, four hundred and ninety-three.

Let us ask him, on this his feast day, grace to watch over the deposit of faith committed to us, and to help, at least by prayers and alms, the generous efforts of those who, in our own days, go forth to extend the reign of Jesus Christ.

ST. JOSEPH

(March 19.)

On . . . next, the nineteenth of March, the Church will celebrate the feast of St. Joseph, spouse of the Blessed Virgin Mary.

St. Joseph, though of the royal race of David, was a simple artisan. His pure life and lively faith drew upon him the favor of the Almighty who confided to him the unique privilege of becoming the spouse of Our Lady and the foster-father of Our Saviour. For nearly thirty years he shared with Mary the sweet converse of Jesus. As visible head of the Holy Family, he showed to Jesus and to Mary a respect, a tenderness and a devotion without equal. His submission to the will of God knew

no hesitation, and was foiled by no obstacle. Bidden by an angel during the night to take the Holy Child with his Mother, and fly with them to Egypt, he rose instantly, and set out on the road to exile. At a second angelic command, he left Egypt, and returned to Galilee.

His whole life was spent in humble labor, in recollection and in silence. The Gospel records no word uttered by his lips, and sums up all his virtues in the words : He was a just man. It was not given to him to assist at the sufferings or triumph of the Messiah whom he had loved so tenderly and served so faithfully. His mission ended, faithful to the end in his humble but sublime calling, he had the happiness of dying blessed and consoled by Jesus and Mary.

Let us pray with confidence to this glorious Patriarch. Let us ask him specially to preserve Jesus in our souls against the profanation of sins, as he defended him in Judea from the fury of Herod. Inspired by his example, let us live in holiness and justice, never hesitating to do the will of God and applying ourselves to deserve the love and protection of Jesus and Mary.

THE ANNUNCIATION

(March 25.)

On . . . next, the Church will celebrate the feast of the Annunciation of the Blessed Virgin Mary, and of the Incarnation of the Son of God. (*Where the solemnity is transferred, add : and on Sunday next we shall observe the solemnity.*)

It was on this day that the Archangel Gabriel appeared to the Virgin at Nazareth, and announced to her, in the following terms, that she had been chosen to become the Mother of God : “ Hail, full of grace, the Lord is with thee : Blessed art thou among women.”

The reply of the Blessed Virgin to the Archangel on that occasion shows forth, in an especial manner, her admirable purity, her profound humility, her faith, and her perfect obedience. At the very moment in which Mary consented to become the Mother of God, the Second Person of the Blessed Trinity took flesh in her womb by the operation of the Holy Spirit, and assumed a body and soul like our own.

We should, upon this occasion, adore the Word made flesh for our salvation, and give thanks for so great a benefit. We should salute the Holy Virgin, thus raised to an incomparable dignity as Mother of God, and honor her as Queen and Advocate. We should also make a resolution to recite the Hail Mary with constant devotion.

EASTER DUTY

On the Sunday before the opening date for Easter duty, the Parish-Priest shall read the following instruction :

The time appointed for fulfilling the Easter duty will begin on Ash Wednesday.

We beg of you, Dear Brethren, to bring the necessary dispositions to the accomplishment of this serious duty. Carefully examine your consciences, make a good confession, and, after leaving the by-ways of vice and the death of sin, receive with due humility and lively faith the Body and Blood, the Soul and Divinity of Him who is, for each one of us, the Way, the Truth, and the Life.

In virtue of the twenty-first decree of the General Council of the Lateran, held in 1215, renewed at the Council of Trent, all the faithful of either sex, having the use of reason, are obliged, under pain of mortal sin, to confess their sins and to receive, at Eastertime or thereabouts, the Sacrament of the Eucharist.

The Church desires that this Easter Communion should be made in the Parish Church, and exhorts those who make this Communion in another parish to notify their own Parish-Priest.

The precept of Easter Communion is so important that the Council deals severely with those who might have the misfortune to neglect it. They are to be regarded as excluded from the Church, and if they should die while still neglecting this holy duty through their own fault, they are to be refused the rites of the Church. In order that none may ignore this ruling, the Church requires her Pastors to recall it frequently to the faithful.

You will notice, Dear People, that the precept of annual Confession and Easter Communion applies to all the faithful having the use of reason. As opinions have differed on this subject, the Church, to end all discussion and establish uniformity of practice, has determined with precision her rulings on this point. With this end in view, Pope Pius X published, on the eighth of August, 1910, the decree *Quam Singulari*, and prescribed that it should be read to the faithful every year about Easter time. I shall therefore now read this important document to you, and I beg of you to listen to it with respect and attention.

DECREE

OF THE HOLY CONGREGATION OF THE SACRAMENTS AS TO
THE AGE OF ADMISSION TO FIRST HOLY
COMMUNION

The Gospel narrative clearly attests the special love which Our Saviour Jesus Christ showed to little children whilst on earth.

His delight was to live amongst them. He was used to lay His Hands upon them, to embrace them, and to bless

them. He was indignant when His disciples would have driven them from Him, and he rebuked them in the following words : "Suffer the little children to come unto Me and forbid them not. For of such is the Kingdom of God." (Mark, X, 13, 14, 16.) He showed sufficiently how much He delighted in their innocence and candor when, drawing a little child to Him, He said: "Amen I say unto you, unless you be converted and become as little children, you shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the Kingdom of Heaven. And he that shall receive one such little child in My name, receiveth Me." (Matt. XVIII, 3, 4, 5.) Mindful of these incidents, the Church of God, from its beginning, was careful to bring little children to Jesus Christ by the Eucharistic Communion, which she was wont to administer to them at an early age. This she did in connection with the ceremonies of Baptism, and her primitive usage, laid down in nearly all Rituals up to the thirteenth century, was kept up even later in certain places. The Greek and Oriental Churches maintain it to this day. To remove, however, the danger that unweaned children might reject the Consacrated Host, it was prescribed that Communion should be given to them under the species of wine only. After Baptism, children were frequently brought to the Holy Table. In some Churches it was usual to give them Communion immediately after the clergy, and in others to distribute to them the fragments remaining after the faithful had received.

These usages eventually ceased in the Latin Church. Children were henceforth allowed to approach the Holy Table only when the first light of reason brought to them some understanding of this Venerable Sacrament. The new discipline, already prescribed in local Synods, was solemnly confirmed and sanctioned at the Fourth Œcumenical Council of the Lateran in 1215 by the

publishing of the well known XXIst Canon, which lays down the following rules:

“All the faithful of either sex, having reached the age of discretion, must faithfully confess all their sins at least once a year to their own priest, and accomplish with all possible care the penance enjoined. They must receive with devotion, at least at Easter, the Sacrament of the Eucharist, unless, on the advice of their own priest, they should deem it necessary to abstain for a while, from a reasonable motive.”

The Council of Trent (Session XXI. On Communion. Ch. 4), without in any way criticizing the old discipline of administering the Eucharist to children before the use of reason, confirmed the Lateran decree, and condemned those holding the opposite opinion. “Should any person deny that Christians of both sexes, having reached the age of discretion, are obliged to receive Communion each year, at least at Easter, according to the precept of Our Holy Mother the Church, let him be anathema.” (Sess. XIII. On the Eucharist. Ch. VIII, Canon IX.)

Therefore, in virtue of the above-cited Lateran decree which is still in force, the faithful, as soon as they have attained the age of discretion, are obliged to approach, at least once a year, the Sacraments of Penance and Eucharist. However, in the course of centuries, a number of errors and deplorable abuses, as to the fixing of the age of reason or discretion, were introduced. Some were of opinion that they could determine two distinct ages of discretion — one for the Sacrament of Penance, the other for the Eucharist. For Penance, according to their opinion, the age of discretion was that at which good could be discerned from evil, and at which, therefore, sin was possible. For the Eucharist, however, they required a riper age, at which the child could furnish a more complete knowledge of religion, and a more settled disposition of soul. In this manner, according to a variety of

uses and opinions, the age for First Communion was fixed, first at from ten to twelve years, then up to fourteen years or more. Before such age was reached, Holy Communion was forbidden to children or young people.

This custom which, under pretext of safeguarding the respect due to the Sacrament, kept the faithful from it, was the cause of numerous evils. It came about in fact that childish innocence, removed from the embrace of Jesus Christ, was left without the nourishment of heavenly sap ; and, in sad consequence, youth, deprived of efficacious help and surrounded with snares, was losing its innocence and falling into sin before having known the Holy Mysteries. Even if the First Communion had in fact been prepared by a more serious formation and a careful Confession — which was not always the case — it would nevertheless have been necessary to deplore a loss of baptismal innocence, which might have been avoided if Communion had been earlier received.

The custom introduced in some localities of not receiving children to Confession before their admission to Communion, or of depriving them of Absolution, is no less worthy of blame.

It happens thus that they may remain for long in sin — perhaps even in mortal sin ; and this is a great danger. The saddest thing is that, in certain countries, children before their First Communion, even when in danger of death, are not admitted to Communion as Viaticum, and that, after their death, they are buried according to the rite prescribed for infants, and thus deprived of the suffrages of the Church.

Such is the danger which arises when one is more than rightly attached to preceding First Communion with extraordinary preparations, without perhaps remarking sufficiently that all these scrupulous precautions are born of Jansenism, which presents the Eucharist as a

Recompense rather than as a Remedy to human weakness. The contrary doctrine was, however, taught by the Council of Trent (Sess. XIII. On the Eucharist. Ch. II.), which affirms that the Eucharist is “an antidote which delivers us from daily faults, and preserves us from sin.” This doctrine was recalled recently with greater force by the Sacred Congregation of the Council when it permitted, in its decree of December 26, 1905, that Daily Communion be recommended to all the faithful, young and old, on two conditions only : that they be in a state of grace, and have a right intention. And certainly, since in ancient times fragments of the Sacred Species were given to children still at the breast, there would seem to be no legitimate reason for exacting nowadays an extraordinary amount of preparation for little children who live in so happy a state of first candor and innocence, and who have so much need of this Mystic Food in the midst of the many snares and dangers of our times.

The abuses which we reprove can be attributed to nothing else than the fact that in distinguishing *two ages*, one for Penance, the other for the Eucharist, the age of *discretion* was neither clearly nor exactly defined. Yet the Lateran Council requires but one and the same age for the two Sacraments when it imposes the obligation of Confession and Communion at one and the same time. Thus, if for Confession the age of discretion is held to be that at which one can distinguish good from evil, i. e., that at which one has come at least to a certain degree of reason, it should also be held that, for Communion, the age of discretion is that in which one can distinguish the Eucharist from ordinary bread—that being precisely the age at which a certain degree of reason has also been reached. The principal interpreters at the time of the Council of the Lateran understood the question in that manner. The history of the Church shows us in fact that, from the thirteenth century, (and therefore immediately after the Council), several Synods and Episcopal decrees

admitted children to First Communion at seven years of age. To this fact remarkable witness is borne by St. Thomas Aquinas who wrote : “ When children *begin* to have *some* use of reason so that they can conceive some devotion for this Sacrament (of the Eucharist), then it may be administered to them. (*Summ. Theol.*, III p., q. LXXX, a. 9, ad. 3.) On this, Ledesma comments in the following terms : “ I maintain — and this is the universal opinion — that the Eucharist should be administered to all those who enjoy the use of reason, whatever their degree of precocity may be, and even to a child who only understand vaguely what it does.” (*Comm. In S. Thom.*, III p., q. LXXX, a. 9, dub. 6.)

Vasquez thus explains the same passage : “ Once a child has attained the use of reason, he is, at that point, obliged by divine right itself, so that the Church itself cannot excuse him.” (In III p., S. Thom., disput. 214, c. IV, no. 43.) Such is also the opinion of Saint Antoninus, who says : “ When a child is capable of malice, that is to say capable of sinning mortally, then he is obliged by the precept of Confession, and consequently by that of Communion.” (P. III, tit. 14, c. II, par. 5.)

This conclusion is also the one which derives from the Council of Trent, when in recalling (Sess. XXI, Ch. 4) that little children before the use of reason have no need or obligation of receiving Communion, it furnishes for this fact but one reason, i. e., that they are not capable of sin. “ In fact,” says the Council, “ at that age they cannot lose the grace which they have received as sons of God.” From this it appears that it is the sentiment of the Council that children *have* the need and obligation of receiving Communion when they *can* lose grace by sin. The same feeling is shown at the Roman Council under Benedict XIII, which teaches that the obligation of receiving the Eucharist begins “ when boys and girls have come to the age of discretion, that is to say when they are

apt to discern this Sacramental Food, which is no other than the true Body of Jesus Christ, from the ordinary common bread, and when they know enough to approach it with requisite piety and devotion." (*Instruction as to those who should be admitted to First Communion*. App. XXX., p. 11.) The *Roman Catechism* reads as follows : " At what age ought one to give the Holy Mysteries to children? Nobody can decide this better than the father of the child, and its confessor. It belongs to them to examine by inquiring of children whether they have any knowledge of or desire for this admirable Sacrament." (P. II, *De Sac. Euch.*, n°. 63.)

From all these documents we may conclude that the age of discretion for Communion is that at which the child can distinguish the Eucharistic species from ordinary bodily bread and can thus approach the altar with devotion. A *perfect* knowledge of the things of faith is *not* required, since an *elementary* knowledge, i. e., a *certain knowledge* is sufficient. The *full* use of reason is not required since a *commencement* of the use of reason, i. e., a *certain use of reason* is sufficient.

Consequently the custom of delaying Communion and fixing a riper age for its reception is entirely blameworthy, and has been repeatedly condemned by the Holy See. Thus Pope Pius IX, of happy memory, by a letter of Cardinal Antonelli to the Bishops of France, (March 12, 1866), sharply reproves the custom which tended to become established in some dioceses of deferring Communion to a late and fixed age. Similarly the Sacred Congregation of the Council (March 15, 1851) corrected a chapter of the Provincial Council of Rouen which forbade the admission of children to Communion before twelve years of age. And, in the Strasburg case, the Sacred Congregation of the Sacraments (March 25, 1910) having been asked if one could admit children to Holy Communion at twelve or fourteen years of age, replied :

“ Boys and girls should be admitted to Communion when they have attained the age of discretion, i. e., when they have the use of reason.”

After having carefully weighed all these reasons, the Sacred Congregation of the Sacraments, having met in general assembly (July 15, 1910) to put a definite end to the abuses signalled, and insure that children should approach Jesus Christ from a tender age, live of His Life, and find protection against the danger of corruption, judged it opportune to establish, for universal observance, the following rules for the First Communion of children :

I — *The age of discretion, for Confession as well as for Communion, is that at which the child begins to reason, i. e., at about seven years of age, more or less. At this moment the double obligation of satisfying the precept of Confession and Communion comes into effect.*

II — *For First Confession and Communion, a full and perfect knowledge of Christian doctrine is not necessary. The child should, however, continue to learn the entire Catechism, gradually, and according to the degree of its intelligence.*

III — *The knowledge of religion required in order that a child should be decently prepared for First Communion is that he should understand, according to his capacity, those mysteries of faith which are necessary with the necessity of means, and that he should be able to distinguish Eucharistic bread from ordinary bodily bread in order to approach the Holy Table with a devotion suitable to his age.*

IV — *The obligation of the precept of Confession and Communion which affects the child falls back upon those who are especially charged with his welfare, i. e., his parents, confessor, teacher and parish-priest. According to the Roman Catechism, it appertains to the father, or those who replace him, and to the confessor, to admit the child to First Communion.*

V — *Parish-priests should be careful to announce and to hold a General Communion of children once or more often each year, and to admit to it not only new communicants but those who, with the consent of their parents or their confessor as indicated, have already approached the Holy Table. Several days of preparation and instruction should be held for all concerned.*

VI — *All those having charge of children should be careful to see that they often approach the Holy Table after their First Communion, even daily, if that is possible, as Jesus Christ and our Holy Mother the Church desire. Let them be watchful that they do so with a devotion suitable to their age. Those who have charge of children should also recall that it is their serious duty to see that these children assist at public lessons of Catechism, or that, if not able to do so, they should make up for it in some other way.*

VII — *The custom of not admitting children to Confession, or of depriving them of Absolution after the use of reason, is entirely reprovèd. The Ordinary will carefully eliminate this abuse, employing for this purpose the means of Canon Law if necessary.*

VIII — *It is a detestable abuse to refuse Viaticum and Extreme Unction to children after the use of reason, and to bury them according to the Rite provided for infants. Let the Ordinaries take stern measures against those who would not wish to abandon this custom.*

These decisions of the Most Eminent Cardinals of the Sacred Congregation were entirely approved by our Holy Father Pope Pius X in an audience of August 7, 1910, and ordered to be published and promulgated in the present decree. He also prescribed that all Ordinaries should make this decree known, not only to the parish-priests and clergy, but also to the faithful, to whom it should be read in the vernacular every year, at the time of Easter Communion. As to the Ordinaries, it is prescribed that

they should render an account as to the carrying out of this decree to the Holy See every five years, at the time of their report on the other business of their dioceses. Everything to the contrary notwithstanding.

Given at Rome, at the Palace of the Sacred Congregation of the Sacraments, August 8, 1910.

D. Card. FERRATA, *Prefect.*

PH. GIUSTINI, *Secretary.*

The time for Easter Communion will finish on . . .

PASSION-TIDE AND PALM SUNDAY

On Passion Sunday, the Parish-Priest shall say :

The Church has consecrated the time preceding Easter to the remembrance and meditation of the sufferings and death of Jesus Christ. For this reason the period is called "Passion-tide", and the Church places veils of penance on the Crucifixes and Statues used in public worship.

On Sunday next, after the blessing of Holy Water, we shall solemnly bless the Palms, and carry them in procession.

Each one of you should bring his Palm, and hold it devoutly in his hand during the Blessing and Procession as also during the singing (or reading) of the Passion. This pious ceremony recalls the triumphal entry of Christ into Jerusalem, when the populace went before Him, carrying branches of palm or olive-trees in sign of joy and honor. Take back to your homes the palms that you will have blessed next Sunday, and keep them with respect.

Should the time for Easter Duty finish on Quasimodo Sunday, the Parish-Priest shall add on this day :

We remind you once more that all the faithful must confess their sins at least once a year and receive Communion at Easter-tide. If you have not already fulfilled this serious duty, we exhort you to do so without delay, bringing to its accomplishment truly Christian dispositions.

HOLY WEEK

On Palm Sunday, the Parish-Priest shall say :

To-day, Dear Brethren, we begin Holy Week, called by the Fathers of the Church the "Greater Week", or "Sorrowful Week", on account of the sad mysteries which the Son of God accomplished therein for our Redemption. The different names given to this week help us to understand the sentiments which should be awakened in our hearts by the mysteries it celebrates. Our Saviour began it by His triumphal entry into Jerusalem ; He continued it by the institution of the Eucharist, in which He gave to His Apostles His Body as Food and His Blood as Drink ; He consummated it by enduring the most cruel sufferings and the most shameful of deaths. He deigned to die upon a cross to satisfy the justice of His Father ; and thus to deliver mankind from the power of the Evil One, from eternal death and from hell.

Such are the great mysteries which the Church recalls each year to the faithful in holy ceremonies which should revive their piety, faith and gratitude.

In order to enter into the spirit of the Church you should, as far as your health permits, increase your mortifications and penances, or at least assist more assiduously at the offices of the Church during these holy days, and especially on Thursday, Friday, Saturday and Sunday.

You will endeavor, on Holy Thursday, to revive in your hearts feelings of love and gratitude towards our Saviour for the great benefit of the Eucharist, which He instituted on that day. The Church, in conformity with the sentiments of Christ, does all in her power to dispose the faithful to receive this Sacrament with fitting dispositions. In this spirit she formerly gave Absolution on this day to those to whom she imposed public penance on Ash Wednesday. Nowadays, through condescendence, she has relaxed this primitive severity : but while she does not now exact a public penance, she none the less requires that they should admit their faults before God, and have sincere sorrow for their sins before approaching the Sacraments of Penance and Eucharist at this time. Enter into the dispositions required of you : detest with all your heart the sins you have committed ; resolve to confess them as soon as possible. Humbly beg our Saviour to pardon you ; make up your mind to commit them no more, with the grace of God. Unite yourselves also, as much as possible, to the sentiments of humility which Christ showed on this day by washing the feet of His Apostles before instituting the Eucharist.

On Good Friday you should feel the greatest sorrow at the thought of the sufferings which Christ endured in His Passion, and of the dolorous sacrifice which He consummated on the cross, by shedding His Precious Blood for our Salvation. Assist on that day at the Mass of the Presanctified and at the sermon on the Passion. Adore Christ crucified with compunction, love, and gratitude. In fine, pass the whole day in recollection, prayer, meditation and good works. At the Morning Office we shall make the collection ordered by the Sovereign Pontiff in favor of the Holy Places. Seize with joy, Dear Brethren, this opportunity to manifest, by an alms, your devotion to the Sacred Shrines which commemorate the Life and Sufferings of our Saviour upon earth.

On Holy Saturday you will honor the Sacred Burial of Our Lord. The thought of this mystery so absorbed the faithful of former times that they passed the day and night in prayer and fasting, remembering that before Baptism — which may be called the Sacrament of the Death and Burial of Christ — they were, so to speak, enshrouded with Him in Death, before coming forth with Him to eternal life.

The Church on this day blesses the new fire to symbolize the new life received through Jesus Christ, whose Risen Life is represented by the Paschal Candle, which is lit from that time until Ascension.

It was formerly the custom to baptize, on Holy Saturday, the catechumens who had been instructed and prepared during the year. The Church still recalls this ancient discipline by the solemn blessing of Baptismal Water on that day.

Assist therefore with piety at this ceremony, and renew the promises of your Baptism.

On Sunday you will celebrate with joy the holy feast of Easter, the Queen of Festivals for every Christian. On that day our Saviour rose victorious over death and sin ; on that day He re-assumed the life which He had given for us, and reuniting Body and Soul, burst the Tomb asunder. Prepare then to rise with Him to a lasting life of grace.

EASTER

Christ is risen ! Such, Dear Brethren, is the mystery of which the solemn octave commences on this day. This mystery is the fulfilling of the work of our Redemption and the foundation of our Faith, since, by His Resurrection, Christ proved His Divinity and opened the gate of Heaven to us all.

The name of “ Pasch ”, given to this feast, recalls the ancient Passover eaten by the children of Israel. This name in Hebrew signifies “ passage ” and is used to recall the passage of the angel who, charged by God to destroy the first born of the Egyptians, passed over the dwellings of the Hebrews marked with the expiating blood of the Paschal Lamb. Under the Christian Law this name signifies that Christ passed from death to life and, triumphing over the Evil One, causes us to pass from the death of sin to the life of grace.

Just as Christ rose bodily and began a new, glorious, and immortal life, we should rise spiritually, that is to say, begin a new life, renouncing entirely, and for all time, sin and the occasions of sins, by giving all our love to God and the things of God.

The word *Alleluia*, so often repeated on Easter Day and throughout the Paschal time, means *Praise to God*. It was a cry of joy among the Hebrew people, which was adopted by the Church and introduced into her Liturgy to express the joy and happiness felt by Christian souls at the thought of the glorious Resurrection on which all their hopes repose.

Give thanks on this day to the Lamb of God whose redeeming blood has marked your souls for eternal life ; bless the glorious Victor over death who, in bursting the bars of His tomb, has given to you the earnest of your own resurrection. Above all things, form a good and serious resolution to withdraw your soul from the death and grave of sin through the merits of the Risen Christ.

Should Easter Communion time finish on Quasimodo Sunday, the Parish-Priest shall add :

Once again, we remind you that the time for fulfilling the Easter duty finishes on Sunday next, and we beg of you to remember your baptismal dignity, to refrain from

despising the Church by neglecting its behests, and thus causing to the Heart of Jesus the sorrow of also neglecting the pressing invitation of His love.

LOW SUNDAY

On Quasimodo (Low) Sunday, the Parish-Priest shall say :

This Sunday is called in the Liturgy *Quasimodo* from the first words of the Introit *Quasimodo geniti infantes, Alleluia*, which bid us rejoice in the Lord as new-born babes. It is also called *Dominica in albis*, that is “the Sunday of white garments,” because, in the Primitive Church, the catechumens who received Baptism on Holy Saturday, continued to wear their baptismal garments until the evening of this day, so that their attire, emblematic of innocence, might heighten the joyful aspect of the ceremonies. In English this Sunday is called “Low Sunday” by contrast with Easter or “High Sunday.”

The Paschal period is without doubt the principal part of the ecclesiastical year. The remainder of the Liturgy is, so to speak, but a preparation for this time so rich in mysteries. “The pious waiting for Advent, the sweet joys of Christmastide, the grave and solemn thoughts of Septuagesima, the compunction and penance of Lent, the heartrending remembrances of Passiontide”, says Dom Gueranger, “are all destined to culminate in the sublime conclusion at which we have now arrived.”

Enter therefore into these sentiments, join in the holy joyfulness expressed in the prayers and hymns of the Liturgy, remembering always that true joy can dwell in a pure heart alone, and in the consciousness of peace with God.

Should the time for Easter duty finish on Low Sunday, the Parish-Priest shall add :

The time assigned for the Easter Duty closes to-day. I warn you, with the authority of the Church, that should

any one of you have still neglected this grave duty, he is bound to accomplish it at the very first opportunity.

Let us pray, Dear Brethren, for those who have not received their Easter Communion, and let us also pray that those who have may persevere henceforth, and live a truly Christian life.

N. B. — To-day, in accordance with the instructions of the First Plenary Council of Quebec (Canon 534-b), the Parish-Priest shall read and comment upon the doctrinal, canonical and disciplinary abstract of Marriage Laws, given on page 36.

SOLEMNITY OF ST. JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY.

On the second Sunday after Easter, the Parish-Priest shall say :

On Sunday next we shall celebrate the solemnity of Saint Joseph, Spouse of the Blessed Virgin Mary, and Patron of the Universal Church.

Devotion towards St. Joseph has always been fervent in this land and, almost at the beginning of colonization, in 1624, this glorious Patriarch was chosen as Primary Patron of Canada.

The Church, in these latter days, has desired to render special homage to the foster-father of Jesus by placing under his patronage the entire Catholic world, and making this feast, celebrated in Easter-time, the principal one celebrated in his honor.

Let us rejoice, Dear Brethren, at the glory which to-day crowns the poor carpenter of Nazareth, and at the universal confidence of which he is the object. No saint in heaven, after Mary, is so powerful as Joseph. He pre-

serves, on high, the title and the rights which Jesus gave him here below on earth. We may be certain that our Saviour, reigning in glory, cannot and will not refuse any favor asked by him whom he called Father, and to whom he was so admirably submissive. To all Christians seeking the help of grace and light on the path to heaven, the Church to-day repeats the advice of Pharaoh to the famished people asking him for food : *Ite ad Joseph*. Go to Joseph.

Yes, Dear Brethren, let us, with faith and confidence, go to him who was called by a saint of old "the keeper of the heavenly granaries". Let us trustfully beg his patronage. Let us ask him in particular to protect our Holy Mother the Church as he protected the Child Jesus, to defend her against all enemies, and to assist her in the fulfilment of her Divine mission. Let us ask him also to protect our country, to watch over our clergy and religious communities ; to obtain for all fathers and mothers the grace to bring up their children with care, and to keep Christ reigning in their homes. Finally, remembering that he had the consolation of dying in the arms of Jesus and Mary, let us ask, by his intercession, the grace of a good and holy death.

ST. MARK

(April 25.)

...next, the Church will celebrate the feast of St. Mark, disciple of St. Peter, and author of the Gospel which bears his name.

According to ancient custom, the Church offers upon that day the prayers called " Rogations " or " Greater Litanies ". At . . . o'clock, we shall therefore make a solemn procession to beg the blessing of God upon the

fruits of the earth. We shall also ask the grace of perseverance in God's service, of avoiding sin and its punishments, and of living in such a way as to deserve the blessings of God for our souls and bodies.

Assist at this procession with recollection and piety : sing or recite with devotion the Litany of the Saints, and hear, with a great spirit of faith, the Holy Mass which will be sung immediately after the procession.

“ God,” says Saint Paul, “ giveth the increase.” It is He Who blesses our work and Who gives life and ripening to the crops which we sow. He also can preserve them from the accidents to which they are exposed. Come therefore with faith and confidence to beg a blessing and protection for which you may afterwards come to thank Him.

N. B. — In many Dioceses it is customary to bless, on this day, seeds of grain, which are brought for this purpose by the faithful. This blessing, if given, should follow the last Gospel, according to the formula in the Roman Ritual. If this is to be done, the Parish-Priest will announce it beforehand.

MONTH OF MARY

On the last Sunday of April, the Parish-Priest shall say :

... next, at ... o'clock, the public exercises of devotion for the opening of the Month of Mary will be held. At all times of the year Mary is, without doubt, the object of your filial love and of your entire confidence. It is however a wide-spread custom to consecrate to her honor the whole of the month of May in an especial manner. As Mother of Jesus our Saviour, she possesses the fulness of life, which she asks for us because we are the brothers of her Divine Son.

As a Powerful Intercessor with her Divine Son, she dispenses the graces which He has merited for us. She is the "Cause of our Joy" and the "Consolation of the Afflicted." She is the "Help of Christians", the "Mother of Mercy" and "the Refuge of Sinners". In her person are united the most certain titles to our filial piety, confidence and gratitude. On each day of this blessed month, let us try to show forth these sentiments by some special exercise of piety in her honor. Let us keep close watch over our hearts, and desire ardently to imitate and practice those virtues of which she was so perfect a model. Let us pray for our own needs, for those whom we love, and particularly for the whole Church of God.

The Sovereign Pontiffs have granted an indulgence of 300 days each day of the month to those who perform a personal or public act of piety in honor of Our Lady. Furthermore, a plenary Indulgence may be gained on any day at one's choice during this month, or the first week of June, on the ordinary conditions, and applicable, by suffrage, to the Holy Souls.

SAINT PHILIP AND JAMES THE LESS

(May 1.)

...next, the Church will celebrate the feast of Saint Philip and James, Apostles.

Saint Philip, like Saint Peter, was from Bethsaida in Galilee. The Gospel speaks of him on the occasion of the Miracle of the Loaves. Our Saviour then asked him where sufficient food for the crowd who had followed him in the desert could be found. At the last Supper it was he who asked Our Saviour: "Show us the Father," and who received the divine reply: "Philip, he that seeth Me, seeth the Father also."

After having preached the Gospel to the Scythians and Phrygians for twenty years, Philip was crucified, at Hieropolis, by the heathen priests.

Saint James the Less, brother of Saint Simon and Jude, was the first Bishop of Jerusalem, which See he occupied for thirty years. He was remarkable for his tender piety and the austerity of his life. His enemies hurled him from the height of the terrace of the Temple, in whose court he had proclaimed the Divinity of Jesus Christ. Before expiring he had strength to pray for his executioners, and to repeat the words of His Divine Master: "Father, forgive them for they know not what they do."

Saint James is the author of an Epistle addressed to the Twelve Tribes dispersed. In it are to be found these remarkable words, which we recommend to your serious meditation: "The tongue is a fire, a world of iniquity... If any man offend not in word the same is a perfect man." In this Epistle also is found the important affirmation that "Faith without works is dead." Remember these maxims, and put them into practice.

ROGATIONS AND ASCENSION

Monday, Tuesday, and Wednesday, are Rogation Days. These three days preceding the feast of the Ascension are, as their name indicates, days of supplications and prayer. Their origin dates back to the fifth century. They were first instituted for deliverance from plague in a certain city, and the result were so encouraging that by the ninth century this practice had become universal. Formerly these days were sanctified by public prayers, solemn processions and rigorous fasts. The Church, having regard to the joyous spirit of the Paschal season, afterward suppressed the precept of fasting and abstinence. She still desires, however, that these days should be, in principle and practice, days of penance and prayer.

Join in these prayers, Dear Brethren, assist at the public processions with recollection and piety, asking God to keep our country free from temporal and spiritual evils. While you are in prayer to turn away the wrath of God, and to draw down on your fields and occupations, on your homes, and into your souls, those blessings which will prevail over the powers of evils and paralyze the action of the Evil One, arouse in your hearts lively sentiments of sorrow for sin and corresponding good resolutions. Remember that sin is the sole cause of all evils of body and soul. Detest it, therefore, be sorry for it, and combat its sad effects by submitting yourselves to the healthful laws of penance.

Thursday next is the feast of the Ascension. On this day our Saviour, by His own power, ascended into heaven before the eyes of His Apostles. After His Resurrection He remained on earth for forty days, to furnish a manifest proof of his Resurrection, and to complete the instruction of His Apostles. On the fortieth day, after having blessed His followers and exhorted them to hope, He raised Himself from the earth and took possession of His Throne at the right hand of His Heavenly Father.

Our Saviour thus rose to heaven : 1° to take possession of the eternal Kingdom merited by His Death ; 2° to become our Mediator with the Father ; 3° to prepare a place for us ; 4° to send the Holy Ghost on His Apostles as He had promised. The Paschal Candle, which has typified the Visible Presence of Jesus in His Risen Life since Easter, will be extinguished at the Gospel of the Solemn Mass.

To celebrate this feast worthily and with fruit, we shall adore Jesus Christ as our Mediator, repose our hope of heaven upon this mystery, and, detaching ourselves from the world, resolve to suffer with patience the pains and sorrows of this vale of tears, so that we may one day

reign in heaven, our true homeland. This feast is a holyday of obligation.

NOVENA TO THE HOLY GHOST

On Ascension Day, the Parish-Priest shall say :

In conformity with the directions given by Leo XIII in his Encyclical *Divinum illud munus*, we shall begin tomorrow, in this church, a Novena to the Holy Ghost, which will end on the eve of Pentecost. The Sovereign Pontiff, to encourage the faithful to attend this Novena, has attached to it the following indulgences: 1° Seven Years and Seven Quarantines for each day ; 2° A Plenary Indulgence, under the usual conditions, on any day of the Novena, on Pentecost Sunday, or any day within the Octave.

To gain these indulgences it is necessary to assist at the public exercises of the Novena and to pray according to the intentions of the Sovereign Pontiff. For the Plenary Indulgence, confession and communion are required.

Those who, for any lawful reason, are prevented from taking part in the public prayers, may gain the same indulgences, if having made the Novena in particular, they fulfil the other conditions prescribed.

The public devotions of this Novena to the Holy Ghost will be held at... in the morning, and at... in the evening. We exhort you, Dear Brethren, to follow these exercises carefully, and to profit by them. The object of them is to help you to know, love, and pray to the Holy Spirit better than before. Place your souls under the conduct and the sanctifying influence of this Holy Spirit. Beg of Him to enlighten your intelligences, to inflame your hearts and to sustain your wills. In this manner you will make a worthy preparation for Pentecost.

N. B. — These exercises are to be held in parish churches, and, if the Ordinary directs, in other churches and chapels.

PENTECOST

On the Sunday after the Ascension, the Parish-Priest shall say :

On Sunday next, the Church will celebrate the great feast of Pentecost. It was upon this day that the Holy Spirit, the Third Person of the Blessed Trinity, came down in a wonderful manner, under the visible form of tongues of fire, upon the Apostles and Disciples assembled with Our Lady in the Cenacle, or Upper Room. On this day the Church was created, and the Apostles, filled with the powerful strength of the Holy Spirit, began to announce Christ risen and to preach the truths of His Gospel. The Church therefore consecrates this Sunday to adoring the Holy Ghost, to recognizing and celebrating the marvellous effects of His influence upon the Apostles, and to asking His graces in the hearts of all the faithful.

Following the examples of Mary and of the Apostles, let us prepare during this week to receive the Holy Spirit, by shunning the world and its amusements, in silence and humility, with prayers and good works, and by ardent desires and wishes, strengthened by the Sacrament of penance. Let us realize that, without the Holy Ghost, we can do nothing for our salvation, and that, with His help, we can do all. Let us ask Him earnestly to come and dwell in our hearts, and when He vouchsafes to do so, let us strive to keep Him therein. Let us become faithful to His holy inspirations and do nothing that could sadden Him, or drive Him from our souls.

Saturday next being the eve of Pentecost is a day of fasting and abstinence. On this day special liturgical ceremonies are held and the Baptismal Font is solemnly blessed. Endeavor to assist at this function. Renew your baptismal promises, humble yourself at the thought of your unfaithfulness, and ask God to purify you from all

sin, so that you may be well disposed for the coming of the Holy Ghost.

The office on Whitsun-Eve will commence at... and the (Solemn) Mass about...

If the time for Easter duty terminates on Trinity Sunday, the Parish-Priest shall add :

We again remind you that all are bound to go to confession at least once a year and to receive holy communion about Easter-time. If there should be any among you who have not attended to this duty, we beg of you to do so immediately, as the appointed time ends on Trinity Sunday.

PENTECOST OR WHITSUNDAY

On this day the Parish-Priest shall say :

We sincerely trust that on this day we may say of our parishioners that which was formerly said of the Apostles : “ They are all filled with the Holy Ghost ”. Withdraw your hearts, Dear Brethren, from the spirit of the world that you may the better receive and preserve the Holy Spirit with His gifts and graces.

Expose all your needs to this Divine Consoler with humility and confidence, so that you may receive the effects of His indwelling, and taste the delights of God’s service amid the crosses and adversities inseparable from this life.

Ask of Him, in union with the Church, His seven Gifts which are : Wisdom, Intelligence, Science, Counsel, Piety, Strength, and the Fear of God. Ask specially for the gift of Piety, in order to love God with all your hearts, and to serve Him with zeal ; the gift of Strength, to resist the devil, the world and the flesh ; finally the gift

of the Fear of the Lord, in order to live for ever in a holy dread of giving Him offence.

If the time for Easter duty finishes on Trinity Sunday, the Parish-Priest shall add :

Once again we remind you that the time for Easter duty closes on Sunday next. We beg you to remember your baptismal dignity and to spare to the Church the injury of despising her directions, and to the Heart of Jesus the sorrow of resisting the tender invitations of His Love.

TRINITY

On Pentecost Sunday, the Parish-Priest shall also say :

Sunday next is consecrated to the mystery of the Most Holy and Undivided Trinity. While it is true that the Church always worships the Blessed Trinity, and continually adores One God in Three Persons, she has however consecrated a particular feast to celebrate this august mystery, so that Her children may make each year a public and solemn profession of their faith with regard to it.

We shall make this Profession of Faith on Sunday next, recognizing our Baptism in the name of the Three Blessed Persons and renewing our promises to them as one God. Prepare yourselves therefore worthily.

Our Holy Father Pope Pius X, by a Decree of the Sacred Congregation of Indulgences, under date of June 1, 1906, has granted a Plenary Indulgence to those who renew their Baptismal Promises on this feast.

To gain this Indulgence, applicable to the souls in Purgatory, it is necessary to assist with devotion at the solemn ceremony of renewal held on this day in a parochial or public church, and to satisfy the usual conditions

of confession and communion, and of a prayer according to the intentions of the Sovereign Pontiff.

EMBER DAYS

On Pentecost Sunday, the Parish-Priest shall also say :

This being Ember Week, Wednesday, Friday, and Saturday are days of fasting and abstinence. These days of penance have been instituted by the Church to sanctify the four seasons of the year, and recall the obligation of mortification to all the faithful. She exhorts us to profit by this opportunity : 1° to ask God's pardon for sins committed during the past season ; 2° to thank Him for graces received ; 3° to beg Him to bless the fruits of the earth ; 4° to ask His graces for the season which is beginning. This is also the time chosen by the Church for the ordination of her Ministers. Pray with her to our Saviour that He may give us holy Priests who may truly be, in precept and practice, the salt of the earth and the light of the world.

TRINITY SUNDAY

If the time for Easter duty finishes to-day, the Parish-Priest shall say :

The time assigned for the accomplishment of Easter duty finishes to-day. I warn you with all the authority of the Church that if any of you should not yet have accomplished this grave precept, he or she is bound to do so at the very first opportunity. Let us pray, Dear Brethren, for those who have not done so ; and for those who have, let us ask the grace of perseverance.

The Church celebrates to-day, Dear Brethren, the mystery of the Holy Trinity, one God in three distinct

persons, the Father, the Son, and the Holy Ghost ; a mystery which should be the continual object of our adoration on earth as it will be in heaven.

Although the Church celebrates this ineffable mystery every Sunday, and indeed every day of the year,— as they are all in fact ordained to worship and praise the Triune God,— she nevertheless celebrates a special Feast in its honor to-day.

Let us humbly submit our reason to all that the Church proposes for our belief. Let us make a public Profession of Faith in this great mystery. Let us renew the promises of our Baptism and thank God that we are Christians and Catholics.

To this end, let each one of you repeat in his heart the formula which I am going to read in the name of all.

Here the clergy and people kneel.

The Parish-Priest, kneeling and taking the white stole, if he is not wearing it, having lighted a candle in his hand, shall say :

“ My God, I thank Thee for having made me a Christian, a Catholic, Thy child, a disciple of Thy Son, and a member of Thy Church. Alas, I have not always lived in a manner worthy of these dignities. I have often sinned and offended Thee grievously. I ask Thy pardon, O my God ; and I desire to love and serve Thee for the rest of my days.

“ With this end in view, I ratify in Thy presence, and solemnly renew the promises of my Baptism.

“ I renounce Satan.

“ I renounce his pomps, that is, I renounce the maxims and vanity of the world.

“ I renounce his works, that is, I renounce all sin.

“ I believe in God the Father Almighty, Maker of
“ Heaven and Earth.

“ I believe in Jesus Christ, His only Son our Saviour,
“ Who was born, suffered and died for us.

“ I believe in the Holy Ghost ; the Holy Catholic
“ Church ; the communion of Saints ; the forgiveness of
“ sins ; the resurrection of the body ; life everlasting.

“ I believe all these articles, my God, and all those
“ taught and believed by Thy Holy Church, to whom
“ Thou hast revealed them, and in whose bosom I wish
“ to live and die.

“ I promise also to keep Thy commandments.

“ I love Thee and wish to love Thee with all my heart,
“ with all my soul, with all my understanding and with all
“ my strength. I also love and wish to love my neighbor
“ as myself for love of Thee.

“ Grant me, O God, Thy grace and blessing to fulfil
“ these my promises.”

CORPUS CHRISTI

On Trinity Sunday also, the Parish-Priest shall say :

Thursday next is the Feast of the Blessed Sacrament
of the Altar, commonly known as *Corpus Christi*.

The Blessed Sacrament was, as you know, instituted by
Christ on Holy Thursday ; but the Church, taken up at
that time of the year with the sad thoughts of the Passion,
puts off until after Pentecost the joyous festival of its
Institution, so that she may celebrate it with greater
pomp and splendor.

She has consecrated to its celebration an octave, in
order to manifest with continued solemnities her gratitude
and love to Jesus truly present in this Sacrament.

The Church looks upon this feast as a triumph of Jesus in the Host over impiety and heresy. She looks upon this mystery as an abridgment of all the wonderful works of Our Divine Saviour, as the supreme sign of His love for men, and the summing up of all His mysteries. In this mystery we have in fact the Mystic Sacrifice and Sacrament of the New Covenant, the Sign and Centre of the union and charity which should prevail amongst those who partake thereof.

The Church asks of her children during this solemn octave :

1° That they should believe and confess Jesus Christ really and truly present in the Eucharist under the appearances of Bread and Wine, and that they should submit their reason to all that is taught by Faith about this adorable mystery.

2° That during this octave they should visit the sanctuary in which Our Saviour dwells to offer Him their respect and homage, to adore Him in spirit and in truth, assisting at the masses, processions, and expositions with modesty and piety.

3° That they should receive holy communion with love and gratitude, remembering that Our Saviour has veiled Himself therein to be the food of their souls as He Himself assures us, saying : *My Flesh is Meat, indeed and My Blood is Drink indeed.*

4° That they should offer themselves in union with the Priest, by piously assisting at mass as adorers and victims with Jesus Christ.

During the octave of Corpus Christi, the Blessed Sacrament will be exposed every day in this church after the Mass which will be celebrated each day at... o'clock ; and Benediction will be given every evening at... o'clock. Endeavor to assist at these services and also

to come and adore the Blessed Sacrament as often as you are able. On Sunday next we shall celebrate the solemnity of Corpus Christi and, weather permitting, we shall carry the Most Blessed Sacrament in solemn procession after the Mass which will be sung at . . . , Do not assist at this procession as a worldly function ; let neither curiosity nor vanity find place in your hearts ; turn your eyes away from all distractions. Come, on the contrary, to make amends to Jesus Christ for all the sins committed against His Sacred Person, for the sins which you may have committed yourselves, for your unworthy communions, your lack of reverence in church, and especially at Holy Mass.

Beg of Jesus Christ to sanctify the places through which he will pass, to pour out His blessings on the inhabitants of this (city, town, village) and to remain by grace in the hearts of all who accompany Him on the way.

During the procession think of nothing else but Jesus-Christ, meditate on His love, think over all He has done for you. The Stations will remind you of the various scenes through which our Saviour passed in the course of His earthly life. Think above all of the Stable at Bethlehem in which He began the mystery of our Redemption and of the Hill at Calvary on which He consummated His Sacrifice. Give Him your gratitude in return for these great marks of His love.

SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI

If the procession is to take place, the Parish-Priest shall say :

The solemn procession of the Blessed Sacrament will set out immediately after Mass.⁽¹⁾ You should not only

¹ The Parish-Priest shall here indicate the streets and roads through which the Procession shall pass, and the houses or churches at which the stations are made. He will also give instructions as to suitable decoration en route.

accompany the Blessed Sacrament, but also have your mind set on the Great God of Heaven Who thus comes to you. This day is, as it were, the triumph of Jesus in the Sacrament of the Altar ; it is the day upon which you should give Him the heartfelt testimony of your faith and love.

Friday next is the *Feast of the Sacred Heart of Jesus*. The Solemnity will be celebrated on Sunday . . .

As the Heart of our Saviour was actually the centre, and has always been accepted as the symbol of His love for men, it is but meet and right that It should receive a special homage. Throughout the centuries the Sacred Heart has in fact received the love, adoration and confidence of the disciples of Jesus Christ as the seat of that tender, compassionate, generous love which has done so great things for us, as we read in Holy Writ : *Scarce for a just man will one die, . . . but God commendeth His Charity towards us, because . . . Christ died for us . . . when we were enemies* (Rom. V, 7). In this Divine Heart the plan of our Salvation was conceived ; here is the Tabernacle of the New Law which reconciled Earth and Heaven, the Altar of Perfumes and Holocausts upon which the Eternal High Priest offered and still offers *in the odor of sweetness* the sacrifice of His Death. Here burns a Fire of Love that shall never be extinguished. Here is that Table of Gold upon which Jesus has prepared the Heavenly Food of His Body which is to nourish our Souls. Here, finally, is that Divine Fount at which we are invited to come and *draw with joy the graces of salvation*. (Is. XII. 3.)

Thus Blessed Margaret Mary said, in speaking of this Devotion, words which we repeat to you in confident assurance :

“ I do not know that there could be an exercise of piety
 “ more apt to raise a soul in a short time to the heights of
 “ holiness and to give it to taste of the true joys attached

“to God’s holy service ; I say with assurance that if
 “people realized how much this devotion is pleasing to
 “Jesus there would not be a single Christian who would
 “neglect to practice it. Persons consecrated to God
 “will find in it an unfailing means of preserving and
 “increasing their fervor, or of recovering it should they
 “unfortunately have lost it. Persons living in the world
 “will find all the help necessary to their state in life,
 “peace in their families, solace in their labors, and
 “heaven’s blessings on their undertakings. In this adora-
 “ble Heart we shall find a refuge during life and at our
 “last moments. How sweet it is to die when one has had
 “a constant devotion to the Heart of that Saviour who is
 “to be our Judge.”

To maintain the souvenir of the solemn consecration of mankind to the Sacred Heart, made by Pope Leo XIII in 1899, it was since ordained, by Pope Pius X, that each year, on the Feast Day of the Sacred Heart, in all churches and chapels in which the Feast is celebrated, the Form of Consecration drawn up by his predecessor of holy memory should be recited before the Blessed Sacrament exposed, with the Litany of the Sacred Heart.

In conformity with this prescription we shall therefore recite this Consecration and Litany after the Mass which will be celebrated at . . . on Friday next.

The Holy Father has granted to all the faithful who assist at these exercises devoutly and with contrite heart, praying for his intentions, an indulgence of seven years and seven quarantines ; also, to those who have received the Sacraments, a Plenary Indulgence, applicable to the Holy Souls.

N. B. — In the ecclesiastical provinces of Quebec, Montreal and Ottawa, the Parish-Priest shall add :

On Sunday next, we shall have, in this church, a solemn procession of the Blessed Sacrament, which will be fol-

lowed by the Act of Consecration to the Sacred Heart of Jesus. By virtue of an Indult, granted on July 25, 1877, a Plenary Indulgence is granted to those who, having received the Sacraments, devoutly recite the Act of Consecration to the Sacred Heart of Jesus.

ACT OF CONSECRATION TO BE RECITED ON THE FEAST OF
THE SACRED HEART OF JESUS

O Most sweet Jesus, Redeemer of mankind, behold us prostrate most humbly before Thy altar. To Thee we belong ; Thine we wish to be ; and that we may be united to Thee more closely, we dedicate ourselves each one of us to-day to Thy Most Sacred Heart.

Many have never known Thee ; many, despising Thy commands, have rejected Thee. Have pity on them, most merciful Jesus, and draw all men to Thy Sacred Heart. Reign, O Lord, not only over the faithful who never have gone astray from Thee, but also over the prodigal sons who have forsaken Thee ; and make them return quickly to their Father's house, lest they perish of misery and hunger. Reign over those who have been misled by error, or separated by schism ; and call them back to the haven of truth and unity of faith, so that soon there may be but one fold and one Shepherd. Lastly, reign over all who are sunk in the old pagan superstitions, and vouchsafe to bring them out of darkness into the light and kingdom of God.

Give to Thy Church, O Lord, safety and sure liberty ; give to all nations peace and order ; and grant that, over the whole earth, from pole to pole, may resound the words : Praise be to the Divine Heart, that wrought our salvation ; to It be honor and glory for ever. Amen.

LITANY OF THE SACRED HEART

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven,

God the Son, Redeemer of the World,

God the Holy Ghost,

Holy Trinity, one God,

Heart of Jesus, Son of the Eternal Father,

Heart of Jesus, formed in the womb of the Virgin

Mother by the Holy Ghost,

Heart of Jesus, united substantially with the Word
of God,

Heart of Jesus, of infinite majesty,

Heart of Jesus, holy temple of God,

Heart of Jesus, tabernacle of the Most High,

Heart of Jesus, house of God and gate of Heaven,

Heart of Jesus, glowing furnace of charity,

Heart of Jesus, vessel of justice and love,

Heart of Jesus, full of goodness and love,

Heart of Jesus, abyss of all virtues,

Heart of Jesus, most worthy of all praise,

Heart of Jesus, King and centre of all hearts,

Heart of Jesus, in which are all the treasures of wisdom
and knowledge,

Heart of Jesus, in which dwelleth all the fulness of
the Divinity,

Heart of Jesus, in which the Father is well pleased,

Heart of Jesus, of whose fulness we have all received,

Heart of Jesus, desire of the eternal hills,

Heart of Jesus, patient and rich in mercy,

Heart of Jesus, rich to all who invoke Thee,

Heart of Jesus, fount of life and holiness,

Heart of Jesus, propitiation for our sins,

Have mercy on us.

Have mercy on us.

Heart of Jesus, saturated with revilings,
 Heart of Jesus, crushed with our iniquities,
 Heart of Jesus, made obedient unto death,
 Heart of Jesus, pierced with a lance,
 Heart of Jesus, source of all consolation,
 Heart of Jesus, our life and resurrection,
 Heart of Jesus, our peace and reconciliation,
 Heart of Jesus, victim for our sins,
 Heart of Jesus, salvation of those who hope in Thee,
 Heart of Jesus, hope of those who die in Thee,
 Heart of Jesus, delight of all saints,
 Lamb of God, who takest away the sins of the world,
 spare us, O Lord.
 Lamb of God, who takest away the sins of the world,
 graciously hear us, O Lord.
 Lamb of God, who takest away the sins of the world,
 have mercy on us.
 v. Jesus meek and humble of heart,
 R. Make our hearts like to Thine.

} Have mercy on us.

LET US PRAY

Almighty and everlasting God, graciously regard the Heart of Thy well-beloved Son and the acts of praise and satisfaction which He renders Thee on behalf of us sinners, and through their merit grant pardon to us who implore Thy mercy in the name of Thy Son Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, world without end. Amen.

SOLEMNITY OF THE FEAST OF THE SACRED HEART

N. B. — In Dioceses where the Prescriptions of the Fifth Provincial Council of Quebec are in force, the Parish-Priest shall say on the Sunday of this solemnity :

In conformity with the prescriptions of the Fifth Provincial Council of Quebec, we shall to-day renew the public and solemn consecration of this Parish to the Sacred Heart of Jesus. After Mass there will be a procession of the Blessed Sacrament followed by this Act of Consecration. Follow with attention and devotion the formula which we shall read in your name.

I recall to you that, by virtue of an Indult of July 25, 1877, a Plenary Indulgence may be gained by those who, having received the Sacraments, shall recite, or devoutly join in the recitation of this Act of Consecration.

N. B. — The Priest who reads the act of consecration should wear the white stole, and hold a lighted candle in his hand. If he is the celebrant, he should remain at the foot of the altar.

CONSECRATION TO THE SACRED HEART

Most Sacred and Most loving Heart of Jesus! Draw us to Thee that we may love Thee with all our heart, all our soul, and all our strength. Through Thee may we have access to *the throne of grace, that we may there obtain mercy, grace, and help in the time of need.* (Heb., IV, 16.) Thou hast loved us with an everlasting love ; an excess of charity urged Thee in the Stable at Bethlehem, during Thy life, at Thy last supper and on the Cross ; and now, reigning with Thy Father on high, Thou dost remain ever living to intercede in favor of all those whom Thou hast redeemed by Thy most Precious Blood.

Have pity on us ; look not upon our sins but upon the faith of Thy Church, and vouchsafe according to Thy will to maintain it in peace and unity. We beseech Thee then, leave us not in our difficulties and trials ; Have pity on our Holy Father Pope . . . , Thy servant ; preserve him, give him life, grant him happiness upon earth, and deliver him not up into the hands of his enemies.

We dedicate and consecrate ourselves to Thee for ever together with those over whom Thou hast given us charge, that Thou mayest be, to each one of us, health, life, and resurrection ; that by Thee the just may increase in justice and persevere to the end ; that sinners may be converted ; that the tepid may become fervent ; that all evils may disappear, and that all good things be bestowed on us. Grant finally that in this world Faith may be enlivened, Hope confirmed, and Charity perfected, so that, after having fulfilled our earthly destinies, we may with Thy Saints receive a never-fading crown of glory. Amen.

The “ Tantum Ergo ” shall then be sung and the Benediction given.

ST. JOHN THE BAPTIST

(June 24.)

The Church will celebrate, on . . . next, the feast of the Nativity of Saint John the Baptist, precursor of the Messiah, and special patron of the French-Canadians. (*If the solemnity is deferred, add :*) On Sunday . . . , we shall celebrate the solemnity of this feast.

We celebrate the birth of this great Saint and not, as is usual with martyrs, the day of his death, because he was made holy in the womb of his mother, Saint Elizabeth, and born without the stain of original sin. Our Divine Saviour in the Gospel proclaims this Saint to be the greatest among the sons of men. His birth was announced by an angel. After many years spent in the desert in solitude, prayer and rigorous mortification, he went out to preach to the Jews a baptism of penance, and to prepare the coming of the Messiah. Thrown into prison because he had bravely attacked the vices of Herod and the scandals of his court, he was beheaded at the demand of a courtesan. Let us then ask this great Saint and

glorious martyr to obtain us the grace to keep from all slavery of sin and to face our duties without hesitation. To the flesh and its temptations, to luxury and its excesses, to cupidity with its desires, to the oppressors of Right and Virtue, to the violators of the laws of God and His Church, let us resolve to say boldly with our Holy Patron: "*Non Licet*,— It is not permitted."

SAINT PETER AND PAUL

(June 29.)

On . . . , the Church will celebrate the feast of the Holy Apostles Saint Peter and Paul. (*If the solemnity is deferred, add:*) and on Sunday . . . , we shall celebrate the solemnity.

Saint Peter was, as you know, the Prince of the Apostles and the first visible Head of Christ's Church upon earth. St. Paul was the illustrious Apostle of the Gentiles.

Let us ask of God upon this day, by the intercession of these two great apostles, the grace of practising in all respects the instructions which they have left us in their Epistles, so that we may hold fast to religion and submission to the Holy Catholic Church, to the Pope as Successor of Peter, to our (Arch) Bishop and to the Pastors who have the care of souls.

St. Peter is, for all, the model of sincere penance ; he mourned throughout his life for his shameful denial of our Saviour in His Passion. St. Paul teaches us, by his intrepid zeal and burning charity, how much we should love God and our fellow creatures. Let us learn also from these glorious Apostles that we should live in an entire submission of our spirit to the truths of faith, rendering that faith fruitful in good works and enduring

for the sake of Jesus Christ all the contempt of worldlings.

Let us pray also on this day for our Holy Father the Pope, for all those who rule in the Church, and in particular for our immediate Pastor, that God may give to all a spirit of wisdom, prudence and strength to conduct their flock in the way of salvation.

ST. JAMES THE GREATER

(July 25.)

...next, the Church will celebrate the feast of the Apostle Saint James the Greater, the brother of the Apostle Saint John.

Saint James was one of the first disciples chosen by Jesus Christ. The Divine Master willed that he should be a witness of His Transfiguration and of His Agony in the Garden.

After having preached the Divinity of Our Saviour in Judea and Samaria, St. James proceeded to Spain, where he had the consolation of converting a large number of pagans. Among the former idolators thus brought to the knowledge of the true God, seven were consecrated as Bishops and became the Apostles of their nation.

Returning to Jerusalem, the valiant athlete of Jesus Christ continued to combat the pagan errors, until the day he was condemned to death, and beheaded by order of Herod Agrippa. His courage in face of death converted the guardian who had led him before the tribunal, and in the end both laid down their lives in witness for Christ. The body of Saint James was borne to Compostella in Spain where his resting place has become one of the most

celebrated pilgrimages of Christendom. Let us ask of this glorious Apostle the grace to respond generously to the call of Christ, to profess our faith without human respect and to edify by our example.

SAINT ANNE

(July 26.)

...next, the Church will celebrate the feast of Saint Anne, Mother of the Blessed Virgin, and Patron of the Civil Province of Quebec. (*Should the solemnity be transferred, add :*) and on Sunday..., we shall celebrate the solemnity of the feast.

We read as follows, Dear Brethren, in the Canon of the First Plenary Council of Quebec : “ Saint Anne, who “ was the object of special devotion among our ancestors “ from the very beginning of the colony, seems to have “ made the Dominion of Canada her domain, and to have “ chosen the sanctuary of Beaupré as the principal place “ in which she shall without cease obtain temporal and “ spiritual favors for those who have recourse to her.” (Canon 580a.)

In fact, ever since the colonizing of this country, our forefathers were, as you know, distinguished by a devotion to Saint Anne which is proved by the large number of sanctuaries, parish churches and shrines erected in her honor, and by the ever-increasing number of pilgrims and devotees who obtain favors through her prayers. Let us hold fast to these pious traditions, which are part of our national heritage, and keep ourselves worthy of Saint Anne's protection by a sturdy and enduring attachment to the faith of our fathers.

Let us beg this great Saint to obtain for us the help necessary for our state in life, and the pious fulfilment of our duties. Christian parents should on this day ask the grace of God to bring up their children well, and to encourage them in goodness and virtue by their own example.

SAINT LAWRENCE

(August 10.)

...next is the feast of Saint Lawrence, Deacon and Martyr.

This Saint was filled with love for God and charity for the poor. The love of God, with which his heart was on fire, rendered him insensible to the most cruel of torments, and was stronger than the burning coals which consumed his body on the gridiron on which he was stretched by his torturers. His love for the poor caused him to despoil himself of all his possessions in their favor. Let us endeavor, like Saint Lawrence, to love God, to endure the scorn of the world, and to give to the poor an abundant portion of the worldly goods that God has confided to us.

ASSUMPTION

(August 15.)

The Church will celebrate, on ...next, the feast of the glorious Assumption of the Blessed Virgin Mary, (*Should the solemnity be transferred, add :*) and on Sunday ...we shall celebrate the solemnity.

The Church celebrates, on this day, three glorious mysteries in honor of Mary : her Death, her glorious Resurrection and her triumphal Entry into heaven.

Mary left this life without suffering. Her soul, after it had consumed with the fires of divine love the pure habitation to which it was united, detached itself without effort, and, as it were, in a supreme sigh of love, which bore it from earth to the bosom of God. Her body, piously interred by the Apostles, was taken from an earthly grave, invested with the privilege of the glorified, and assumed into heaven. Although this truth has not yet been dogmatically defined, it is nevertheless affirmed by the constant belief and worship of the Church. A body in which the God of all holiness has taken up his dwelling, and which, on that account, was preserved from original sin, could not conceivably be subjected to the corruption of the grave.

Therefore we believe that Our Lady was taken up into glory inaccessible, throned above all angels and saints, and crowned by the Blessed Trinity as Queen of Heaven and Earth. Let us rejoice, Dear Brethren, in the glorious Assumption of Mary, and in her triumph over death. In heaven on high she is our Queen ; let us offer homage and profess ourselves faithful and devoted subjects. Placed near the Father Almighty, she is our Mother : let us be her obedient and loving children.

She has become our Advocate with her Divine Son ; let us have recourse to her powerful supplication with entire confidence.

Poised on her throne of glory she is, for all Christians, the very Gate of Heaven ; let us beg her to obtain for us the grace of living and dying in the friendship of God, so that we may one day enter through her into the blessed abode of our eternity.

... the eve of the feast (*or* solemnity) is a fasting day of obligation.

SAINT BARTHOLOMEW

(August 25.)

...next, the Church will celebrate the feast of St. Bartholomew, one of the twelve Apostles of Christ. Born at Cana in Galilee, St. Bartholomew preached the Gospel in Arabia, Persia, Ethiopia and to the confines of India ; then in Armenia, where he was subjected to many tortures, flayed alive, and finally crucified by heathen priests. His relics were later taken to Rome and placed under the altar of the church dedicated to him on the Island of the Tiber.

Let us ask of him the grace to esteem above all things the gift of faith for which the Apostles one by one gave their lives, and to become apostles ourselves by the holiness of our conduct and by our faithfulness to the Christian and Catholic Faith.

SAINT LOUIS

(August 25.)

...next is the feast of St. Louis, King of France, (who is second titular of the Metropolitan Church of Quebec). Brought up by his mother Blanche of Castille, who was a great queen and a great saint, he fulfilled all her hopes and wishes. She frequently said to him : " My son, I love thee tenderly, but I would rather see thee dead at my feet than that thou shouldst commit a mortal sin." St. Louis understood the teaching of his mother and always had a great horror for sin. Let us pray with confidence to this great saint as to a powerful protector with God to obtain the grace of following the examples of his virtues, which he practiced even amid the temptations of his exalted state. Let us try like him to have a great

fear of sin ; let us renounce impiety and worldly desires, let us imitate his sobriety, his justice, his charity towards the poor, and his submission to the will of God in trials and adversity.

“ O God, Who didst take Thy blessed confessor, Louis, from an earthly throne to the glory of the heavenly kingdom, by his merits and intercession we beseech Thee that Thou make us to be associates of the King of kings, Jesus Christ Thy Son, Who with Thee and the Holy Ghost liveth and reigneth God for ever and ever. Amen.”
(From the Collect of the Mass.)

NATIVITY OF THE BLESSED VIRGIN MARY

(September 8.)

The Church will celebrate... the feast of the Blessed Virgin Mary. (*Should the solemnity be transferred, the Parish-Priest shall add :*) and the solemnity will be observed on Sunday...

The Church celebrates the Nativity of Jesus Christ, of the Blessed Virgin, and of Saint John the Baptist, sanctified before his birth. In other cases she celebrates the death day of the saints, which is that of their true birth in heaven. The birth of the Blessed Virgin is thus celebrated by exception, not only because she was born full of grace, but because her very conception was without sin. The day which beheld at Jerusalem the birth of a daughter to Joachim and Anne was in truth a day of glory and happiness for humanity. Let us enter then into the spirit of the Church by repeating the words of the Liturgical anthem : “Thy birth, O Virgin Mother of God, was for the entire world a message of joy : for of thee is born the Sun of Justice, who putting an end to malediction, hath brought us benediction, and in triumphing over death gave to us eternal life ”.

EMBER DAYS

On the Sunday before the Ember Days of September, the Parish Priest shall say:

This being Ember Week, Wednesday, Friday and Saturday are days of fasting and abstinence.

The Embertide fast has been instituted by the Church to sanctify by penance each of the four seasons of the year, and to recall the obligation of mortification to all the faithful. She exhorts us to profit by these days of penance, 1° to ask God's pardon for sins committed during the past season; 2° to thank Him for graces received; 3° to ask His blessing on the fruits of the earth; 4° to ask the grace of sanctifying the coming season. This also is the time chosen by the Church for the ordination of her Ministers. Pray to our Saviour with her that she may have good Priests, who may become by precept and practice the salt of the earth and the light of the world.

SAINT MATTHEW

(September 21.)

... next, the Church will celebrate the feast of Saint Matthew, Apostle and Evangelist. *Apostle* means *one sent*, that is to say, sent by Jesus Christ to preach the Gospel. *Evangelist* designates the writer of an *Evangel* or *Gospel*.

Saint Matthew was the first of the four sacred historians who wrote the Gospel by the inspiration of the Holy Spirit, and who have transmitted to us all what we should know of the life and doctrine of Jesus Christ. Let us therefore profit by what Saint Matthew has left us in his Gospel; let us read it with respect; let us meditate and faithfully practice all that he teaches us.

Saint Matthew left his lucrative position at the voice of Christ who called him to follow in his train. Let us learn by his example to leave all, at least in detachment of heart, to follow our Saviour. He who does not renounce all that he possesses, at least in affection, is not worthy of Him.

There are certain occupations which cannot be exercised without sin and which for that reason are dangerous for our souls: we must renounce these as well as all that leads us into sin however dear it may be. "If thy hand or thy foot scandalize thee, cut it off and cast it from thee". (Matt. XVIII. 8.)

SAINT MICHAEL THE ARCHANGEL

(September 29.)

... we shall celebrate the feast of Saint Michael the Archangel.

The Church, on this day, gives special honor to Saint Michael because he is the Prince of Angels, and, in some sort, the guardian angel of the Church militant upon earth.

To celebrate this Feast with devotion, we should thank God for having given to the good angels the grace of resisting Lucifer in his revolt ; we should ask His grace to imitate their faithfulness and zeal for His glory ; we should venerate them as princes of the heavenly court and as our protectors ; we should beg them to present to God our prayers and good works, and to obtain His help for us. We should also thank God for having given to each one of us a Guardian Angel, whose presence we shall always respect by avoiding sin, whose holy inspirations we shall follow, and in whose charge we shall place our prayers that he may offer them to God as a fragrant perfume

from our hearts throughout the day and specially in temptations.

ROSARY SUNDAY

(First Sunday of October.)

On the last Sunday of September, the Parish-Priest shall say :

On Sunday next, we shall observe the solemnity of the Holy Rosary of the Blessed Virgin Mary. During the whole month of October, we shall make it our duty to salute frequently the most Holy Virgin, blessed among women, with whom Our Saviour has always been by His grace, and who gave Him, the source and object of all blessings, to the human race. Recognizing in Mary a pre-eminent dignity as Mother of God, let us beg her to obtain for us during life a measure of the grace of which she received the fulness and, at the hour of death, a share in her eternal happiness.

In conformity to the Apostolic decree of August 20, 1885, we shall recite during this month and up to the second of November inclusively, the lesser Rosary, the Litany of Loreto and the prayer to Saint Joseph, (during *or* after Mass at . . . o'clock *or* at . . . before the Blessed Sacrament exposed, after which Benediction shall be given.)

In addition to the Indulgences already granted to the recitation of the Beads and Litany, the Holy Father grants :

1° An Indulgence of seven years and seven quarantines each day to those who, in public or private, shall recite at least five decades of the Rosary; 2° A Plenary Indulgence on the feast of the Rosary or during the octave to those who recite five decades on the feast and during the

octave, on the usual conditions of confession, communion, visit to a church or public oratory and prayers for the Pope; 3° A second Plenary Indulgence on any date at choice to those who after the octave shall have recited five mysteries on ten different days, consecutive or not, on the same conditions.

Now, Dear Brethren, we read in the Acts of the Apostles (XII, 5) that, Saint Peter having been imprisoned by Herod, the entire Church prayed for him and was heard. To-day, the successor of Peter being a prisoner in the Vatican and the Church itself persecuted, it is our duty to pray for an end to these evils. On the invitation of Christ's Vicar let us unite in common supplication to the Mother of God, whose prayers are all-powerful. And, to be the more certain that our prayers be heard, let us keep in friendship with God by grace, and pray with all the fervor of those first Christians who obtained the deliverance of Peter.

PRAYER TO SAINT JOSEPH

*Ordered by Pope Leo XIII to be recited after the
Rosary and Litany. (Indulgence of 7
years and 7 quarantines.)*

To thee, O Blessed Joseph, do we fly in our tribulation, and having implored the help of thy most holy Spouse, we confidently crave thy patronage also. Through that charity which bound thee to the Immaculate Virgin Mother of God, and through the paternal love with which thou didst embrace the Child Jesus, we humbly beseech thee graciously to regard the inheritance which Jesus Christ hath purchased by His blood, and with thy power and strength to aid us in our necessities.

O most watchful guardian of the Divine Family, defend the chosen children of Jesus Christ ; O most loving father, ward off from us every contagion of error and corrupting

influence ; O our most mighty protector, be propitious to us and assist us from heaven in this our struggle with the power of darkness ; and, as once thou didst rescue the Child Jesus from danger of death, so now protect God's Holy Church from the snares of the enemy and from all adversity. Shield, too, each one of us by thy constant protection, so that, supported by thine example and thine aid, we may be able to live piously, to die holily, and to obtain eternal happiness in heaven. Amen.

SAINT SIMON AND JUDE

(October 28.)

....next, the Church will celebrate the feast of the Apostles Saint Simon and Jude. Saint Simon came from Cana in Galilee. According to tradition, he was the bridegroom of the wedding at which Our Saviour performed His first miracle, and subsequently became an ardent disciple of the Divine Master. Saint Jude, as his Epistle contained in the New Testament informs us, was a brother of Saint James the Less.

Saint Simon and Jude were witnesses of the Ascension of Christ. After having preached His Gospel in Judea and Samaria, they were put to death in Persia. The traditional instruments of their martyrdom, as represented in art, indicate that Saint Simon was put to death with a saw, and Saint Jude with an axe. Their bodies remain to this day in the Church of Saint Saturninus at Toulouse in France. Saint Jude in his Epistle "to those whom Jesus Christ has conserved by his calling", denounces with energy the corruptors of faith and morals, recalls the justice of God, and exhorts his readers to fight for faith and traditions. His directions, ever actual, are as applicable to us as to the first Christians.

ALL SAINTS' AND ALL SOULS' DAY

(November 1 and 2.)

The Church will celebrate, on . . . next, the feast of All Saints. This feast is a holyday of obligation and one of the most solemn in the year. It has been instituted : 1° to thank God for having sanctified his servants on earth and crowned them with glory in heaven ; 2° to honor all those saints who have no special feast-day during the year ; 3° to multiply our advocates with God ; 4° to repair our negligence in observing the feasts of the saints throughout the year ; 5° to remind us that we are all “ called to be saints ” and can succeed by faithfulness to grace.

We should on this day meditate upon the happiness of the elect in glory, and realize that the same glory is awaiting us on condition that we imitate them in penance, mortification and purity, remembering that “ nothing soiled shall enter into the Kingdom of Heaven.”

Let us recall during this octave the Eight Beatitudes given by Our Saviour in the Sermon on the Mount, as sign-posts to heaven :

1. Blessed are the poor in spirit ; for theirs is the kingdom of heaven.
2. Blessed are the meek ; for they shall possess the land.
3. Blessed are they that mourn ; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice ; for they shall be filled.
5. Blessed are the merciful ; for they shall obtain mercy.
6. Blessed are the clean of heart ; for they shall see God.

7. Blessed are the peace makers ; for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice sake ; for theirs is the kingdom of heaven.

...eve of All Saints' is a fast day of obligation.

Should All Saints' fall on Friday, add : As the Church dispenses from abstinence on holydays of obligation, all may eat meat on Friday next.

On the day following All Saints' Day, known as ALL SOULS' DAY, the Church will commemorate the Faithful Departed. On that day she will offer prayers for the solace and repose of those who died in a state of grace but without having made full satisfaction for their sins. For them you should pray, receive communion, make alms, and have masses offered. The souls of your relatives and friends cry out in suffering and say : "Have pity on me, at least you, my friends." (Job XIX, 21.) Think of their sad state. Be touched by their sufferings and obtain the help which they expect of you. Visit the cemetery that you may tend the graves of your dear departed, and make serious reflections on the brevity of life, the vanity of the world, and the certainty of death. The sight of God's acre will move you to think of your own end, and to prepare for it in penance and good works. By the Apostolic Constitution *Incrumentum altaris sacrificium* (August 10, 1915) the Church allows all priests to celebrate three Masses on All Souls' Day. By a Decree of the Holy Office, in the section of Indulgences (June 25, 1914) Pope Pius X of holy memory has granted the following privilege : from twelve o'clock noon on All Saints' Day until midnight on All Souls' Day, the faithful who, after confession and communion, shall visit a church or oratory with the intention of helping the departed, and shall there offer some prayers for the Sovereign Pontiff,

may gain a Plenary Indulgence *toties quoties*, that is to say for each and every visit, applicable only to the Souls in Purgatory.

FEAST OF HOLY RELICS

(November 5.)

...next, we shall celebrate a feast in honor of the Relics of the Saints preserved in this church. The Solemn Mass will be sung at...o'clock and the Veneration of Relics will follow. A Plenary Indulgence may be gained on the usual conditions with an additional prayer for the Propagation of the Faith.

In accordance with the teaching of the Council of Trent (Sess. XXV) we should honor the bodies of martyrs and other saints who reign with Jesus Christ, because they have been the temples of the Holy Ghost and will be one day assumed into eternal glory. We should also honor the instruments of their penance or martyrdom which recall their examples, virtues, merits and glorious passion. We should preserve with respect objects which they have used, since they may awake feeling of piety and emulation in our hearts.

“ We are the children of the saints, said the holy Tobias to his family, and look for that life which God will give to those that never change their faith from him.” (Tobias, II, 18.) Let us therefore be their imitators on earth, and, to that end, meditate their examples and maxims. During their mortal life they were exposed to the same dangers, and to the attacks of the same enemies ; they had the same duties to fulfil, the same Gospel to follow ; let us therefore take courage. The victory which they gained shows us what can be done by good-will, and the grace merited for us by our Lord Jesus Christ. Each of them calls to us from heaven to-day as did Saint Paul

of yore : “ Be imitators of me as I also am of Jesus Christ.” (I Cor., XI, 1.)

This therefore is the object kept in view by the Church on this occasion. “ Solemnities in honor of the Saints, said Saint Augustine, are exhortations to holiness, that we may hasten to imitate those whose feasts we observe. He who wills not to imitate them may not hope to share their felicity.”

N. B. — It is very desirable that any relics of the Saints possessed by the Church or Community should be exposed for public veneration on this day surrounded by lights and flowers. A special ceremony of veneration may be held in the afternoon. The Relics of the true Cross should not however be exposed on this occasion.

SAINT ANDREW

(November 30.)

...next, the Church will celebrate the feast of Saint Andrew, the elder brother of Saint Peter and the first Apostle chosen by Jesus Christ.

This saint was a true disciple of Jesus Christ, whom he imitated carefully in his life by his conduct, and in his death by the manner of his sufferings.

The words attributed to him, when he saw the cross prepared for him, are those which should be in the mouth of every Christian in afflictions, trials and sufferings. They should then say as did this holy Apostle in words full of the true Christian spirit : “ O good Cross, O Cross so long desired, so long looked for. O Cross which I have long loved. Now at last I find thee.”

Such should be our sentiments in contradiction and trials. For Jesus Christ has declared in his Gospel that we cannot be His disciples but by taking up our cross to follow him. (Luke XIV, 27.)

CHAPTER IV

THE GRAND PRONE

To be read by the Parish-Priest at least twice every year, on the Last Sunday of December or the First Sunday of January ; and on one or the other Sunday of June or July.

† In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Christian people : Though every day and every moment of our lives belong to God, the Author of all things, and though it is our duty to spend them all in adoring, loving, and serving Him, nevertheless, Sunday is a day which should be more particularly employed in His Service.

On this day, you should bring to mind the mercies of God towards you, and especially of His having delivered you from sin, and from eternal damnation and opened to you the gates of heaven, by the resurrection of Jesus Christ, the memory of which the Church celebrates this day, in order to strengthen your faith, by this pledge of the happy life which is promised to you.

This is, in especial manner, the Lord's day ; that is to say, the day which should be more especially devoted to His service.

God commands His people to abstain from all servile works on this day, that they may enjoy a holy respite. Beware, Brethren, lest your rest, which should be holy, be spent in idleness, in wordly pleasures, and in forgetfulness of your duties towards God.

On this day you should lay aside your worldly cares, your business, and all servile work, in order to meditate

upon heavenly things alone. You should withdraw from all that is opposed to duties which are so justly required of you, and more especially from sin which is more contrary to the holiness of this day than any servile work.

The Church calls us together in this holy place, to celebrate, in memory of the Death, Passion, and Resurrection of Our Lord Jesus Christ, the Holy Sacrifice of the Mass, in which Christ our Saviour offers Himself, by priestly hands, and really and truly presents Himself to His Eternal Father, as a Living Sacrifice and Victim for our sins.

We shall, therefore, offer Him, by this august Sacrifice, the homage that is due to Him as our God, our Creator, and our Sovereign Lord. We shall most humbly implore His pardon for all the sins by which we may have offended His divine goodness. We shall return Him thanks for the manifold favors He has bestowed upon us, and beseech Him to grant us grace that we may be enabled to pass this life in peace and holiness, and thereby obtain life everlasting. In a word, we shall offer up our petitions for the wants of the Church in general, and for our own in particular.

The Choir and Congregation shall here kneel, and the Parish-Priest, kneeling towards the altar, shall say :

Great God, we beseech Thee, with contrite and humble hearts, to pardon the sins which we have committed against Thy Divine Majesty ; to accept the hearty sorrow we feel for them, and to grant us the grace to do Thy Holy Will in all things.

We offer Thee our prayers for Thy Holy Church, for all its Prelates and Pastors, and particularly for our Holy Father the Pope, for our (Arch)bishop, for all the Pastors, priests and missionaries of this diocese, in order that they

may govern, according to Thy Spirit, the flock which Thou hast committed to their care.

We also offer Thee our prayers, O God, for the peace and tranquillity of this country ; for the union of all Christian Princes, and especially for His (*or Her*) Most Gracious Majesty, that it may please Thee to grant Him (*or Her*), and the whole Royal Family, and all those who govern the State, and conduct the Legislature, a spirit of wisdom, to enlighten them in rightly governing the people, that they may all be filled with Thy love, and become, by their virtues, examples and models to Thy people. We also present Thee our prayers, O Lord, for all Magistrates and Officers, in order that they may employ their authority for the glory of Thy Holy Name, for the good of Thy Church, and for the salvation of Thy people.

We offer up our petitions to Thee, O Lord, for all orders and conditions of mankind ; for widows and orphans ; for the sick, for the prisoners, for the poor, and in general for all persons in trouble, that it may please Thee to comfort them and grant them the patience necessary for them in their afflictions.

We beseech Thee to protect from danger all expectant mothers, that their children may receive the holy Sacrament of Baptism, and preserve its graces.

We present to Thee our prayers for the benefactors of this church ; grant them for the sake of Thy Holy Name, in life everlasting, the reward of their charity and zeal for Thy glory.

We beseech Thee to preserve the just in a state of grace, to enlighten the minds and change the hearts of sinners, to unite in the bonds of charity all those who dwell in this parish ; that, by living in peace, they may observe Thy law, help one another to the practice of good works, and thereby obtain eternal life.

Finally, we implore from Thy goodness, O God, a state of weather favorable to the health of the people and to the fruits of the earth. Grant us grace to make a holy use of the temporal goods which Thou hast given us, by assisting the poor, by employing them all for Thy honor and glory, and for our own salvation.

And, in order that we may ask of Thee all that is necessary for us, we will offer to Thee the prayer which Jesus Christ himself has taught us as containing all that a Christian heart can desire and pray for :

The Lord's Prayer

1. OUR FATHER who art in Heaven ;
2. Hallowed be Thy Name ;
3. Thy kingdom come ;
4. Thy will be done on earth, as it is in Heaven ;
5. Give us this day our daily bread ;
6. And forgive us our trespasses, as we forgive them
that trespass against us ;
7. And lead us not into temptation ;
8. But deliver us from evil. Amen.

We beseech Thee, O God, to grant us our requests through the merits of Our Lord Jesus Christ, Thy Divine Son ; through the intercession of the Saints, principally of the Blessed Virgin Mary, to whom we will now say with the Church :

The Angelical Salutation

HAIL MARY, full of grace, the Lord is with thee ; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

And whereas our prayers and actions cannot be acceptable to Thee, O God, unless they are founded upon the true Faith, without which it is impossible to please Thee, we now profess our willingness to live and die in the faith of Thy Church, the chief articles of which are contained in the Apostles' Creed, which we shall repeat together.

The Apostles' Creed

1. I believe in God, the Father Almighty, Creator of heaven and earth ;
2. And in Jesus Christ, His Only Son, Our Lord ;
3. Who was conceived by the Holy Ghost, born of the Virgin Mary ;
4. Suffered under Pontius Pilate, was crucified, died, and was buried ;
5. He descended into hell ; the third day he rose again from the dead ;
6. He ascended into Heaven, sitteth at the right hand of God, the Father Almighty ;
7. From thence he shall come to judge the living and the dead ;
8. I believe in the Holy Ghost ;
9. The Holy Catholic Church, the Communion of Saints ;
10. The forgiveness of sins ;
11. The resurrection of the body ;
12. And the life everlasting. Amen.

And since, O my God, we have transgressed Thy law, and have failed to observe Thy commandments, we beseech Thee to pardon us, and we promise, at the beginning of this week, that with the assistance of Thy holy race, we will faithfully observe them for the future. For this purpose, prostrate at the feet of Thy Divine Majesty, we shall now recite them : that Thy Law, being engraven on our minds and our hearts, may serve as the rule of our actions. This grace we beseech Thee to grant us whilst we recite the Ten Commandments, which Thou hast given to us.

The Ten Commandments of God

1. I am the Lord thy God, thou shalt not have strange gods before me ;
2. Thou shalt not take the Name of the Lord thy God in vain ;
3. Remember that thou keep holy the Sabbath day ;
4. Honor thy father and thy mother ;
5. Thou shalt not kill ;
6. Thou shalt not commit adultery ;
7. Thou shalt not steal ;
8. Thou shalt not bear false witness against thy neighbor ;
9. Thou shalt not covet thy neighbor's wife ;
10. Thou shalt not covet thy neighbor's goods.

Thou dost command us, also, O God, to obey Thy Holy Church. We will respect and submit to her upon all occasions, but particularly in the observance of the seven principal Precepts she has given to her children, which we are about to recite.

1. Thou shalt keep holy all Sundays and Feasts of obligation.
2. Thou shalt hear Mass, on all Sundays and Holidays.
3. Thou shalt confess thy sins, at least once a year.
4. Thou shalt receive Holy Communion once a year about Easter time.
5. Thou shalt fast and abstain on the days appointed.
6. Thou shalt not eat flesh-meat, on Fridays and Saturdays.
7. Thou shalt faithfully pay to the Church her tithes and dues.

Then the Priest, turning entirely towards the altar, says alternately with the clergy and people :

- v. Salvos fac servos tuos et ancillas tuas,
R. Deus meus, sperantes in te.
v. Esto nobis, Domine, turris fortitudinis,
R. A facie inimici.
v. Fiat pax in virtute tua,
R. Et abundantia in turribus tuis.
v. Domine, exaudi orationem meam,
R. Et clamor meus ad te veniat.
v. Dominus vobiscum,
R. Et cum spiritu tuo.

OREMUS

Deus, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis, et præsta ut quod fide-

liter petimus, efficaciter consequamur. Per Christum Dominum nostrum. R. Amen.

The priest, turning again towards the people, who remain kneeling, says :

We shall also offer our prayers, according to the tradition and holy practice of the Church, for those who are dead, and who have gone before us with the sign of faith ; for the deceased founders and benefactors of this church ; for our fathers, mothers, brothers, sisters, relations and friends ; for those whose bodies rest in the church and cemetery of this parish, and in general for all the faithful departed ; that it may please God to grant them all a share in the redeeming merits of Jesus Christ ; and a place of light, peace, and refreshment from the pains they endure, by virtue of the holy Sacrifice of the Mass, which also we shall offer up for them.

The Priest, turning towards the altar, says alternately with the clergy and people :

PSALM 129

DE PROFUNDIS clamavi ad te, Domine; Domine, exaudi vocem meam.

Fiant aures tuæ intendentes in vocem deprecationis meæ.

Si iniquitates observaveris, Domine ; Domine, quis sustinebit ?

Quia apud te propitiatio est ; et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus ; speravit anima mea in Domino.

A custodia matutina usque ad noctem speret Israël in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israël ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

v. Requiescant in pace. R. Amen.

v. Domine, exaudi orationem meam ;

R. Et clamor meus ad te veniat.

v. Dominus vobiscum ;

R. Et cum spiritu tuo.

OREMUS

Fidelium, Deus, omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum, ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. R. Amen.

The clergy and people being seated, the Priest shall read the following notice concerning the obligation of hearing Mass on Sundays and feasts of obligation, and attendance at the services of the parish-church.

We remind you that, according to the laws of the Church, you are obliged to hear Mass on all Sundays and holydays ; we exhort you to assist regularly at the parochial Mass, to listen to the prone and to the instructions which are given on those days in the church of your parish and to assist at Vespers.

Here, the Parish-Priest will give a brief instruction.

Should a feast of obligation fall during the week, the Priest, after having announced it, may add :

You must keep this holyday as you keep the Lord's day ; you are therefore to abstain from all servile works and to assist at Mass. We exhort you to assist also at Vespers followed by Benediction of the Blessed Sacrament, and to employ that day in deeds of piety and of charity.

NOTE — *If the Priest, being alone in his parish, through sickness or any other lawful causes, should be unable to give an instruction to the people, after having read the notices of the Feast or anything else that he may have to announce, and the Gospel of the day, he may conclude the Prone in the following manner :*

We beg of God, My Brethren, to give you grace to profit by the instructions which have been so often given to you through His Ministers.

We exhort you to take care, in all your actions, not to offend God, and to preserve His grace and love in your hearts.

Think often of death, and prepare yourselves for it every day, by faithfully performing all your duties ; by instructing your children and servants, and all those under your care, by word and example. Love one another as Christ also loved you ; pardon your enemies, as you wish for pardon from God ; perform all the works of mercy in your power ; bear with patience and in a spirit of penance the various trials the Lord may impose on you. If your work allow, come daily to church to hear Mass, or at least to offer up your prayers to God, for His grace and for His blessings on your labors.

In a word, do all the good you can, and often beg of God, that we may all together participate in the eternal glory, which He has prepared for His elect, and which I wish you. *Here the Parish-Priest blesses the congregation :*
†In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

CHAPTER V

A SUMMARY OF THE PRINCIPAL TRUTHS

Which every Christian ought to know and believe, and which the Parish-Priest will sometimes read and explain to the people.

God, who had no beginning, created all things from nothing. He created Angels and men for His glory. Some of the Angels sinned a short time after creation.

The first man, Adam, and the first woman, Eve, from whom all mankind are descended, sinned also. God shewed Himself merciful to them by promising to send them a Saviour, who would deliver them from their misery and save them. Nevertheless this promise was not accomplished till many ages after their fall. During this interval, God raised up holy Patriarchs and Prophets to instruct them, and to confirm their belief in His promises.

All men have sinned in Adam. On account of his disobedience, they come into the world, stained with original sin, and subject to the miseries of life, to death, and to eternal damnation.

All men are created to know, love, and serve God, and thereby to obtain eternal life.

Four things are necessary to enable us to obtain eternal life : FAITH, HOPE, CHARITY, and GOOD WORKS.

Faith is a supernatural virtue, by which we firmly believe all that God has revealed to His Church, and which she proposes to our belief.

The principal mysteries of Faith are those of the Trinity, of the Incarnation, and of the Redemption, which are contained in the Apostles' Creed.

God is a pure spirit, eternal, immense, independent, immutable, infinite, omnipotent. He was always and always will be ; He is everywhere present ; He has created all things ; He knows all things ; and He governs all things. He is the Lord of all things ; and nothing happens but by His permission. There is only one God, and there cannot be more than one.

But, in this one God there are Three Persons : the Father, the Son, and the Holy Ghost. The Father is God, the Son is God, and the Holy Ghost is God ; nevertheless, They are not three Gods, but one God in Three Persons perfectly distinct ; and these Three Persons are equal in all things, each one of them being existent with, and equal to the others in all things.

The mercy and justice of God were admirably manifested in the Mystery of the Incarnation.

The Son of God, who is the Second Person of the Blessed Trinity, was made man. He is both God and Man, and is called Our Lord Jesus Christ. He is the Saviour and Redeemer of all men. He took a body and soul like ours in the womb of the Blessed Virgin Mary, His Mother, by the operation of the Holy Ghost, and was born on Christmas Day.

He became man to redeem us from eternal damnation, to which we were all doomed by the disobedience of our first father Adam.

He has redeemed us from that damnation, by dying for us on the cross ; by suffering as man, and imparting, as God, an infinite value to His sufferings. On the third day after His death, He raised Himself from the tomb, in which He had been laid. Forty days after His resurrection, He ascended into Heaven, where He is seated at the right hand of God the Father. He sent the Holy Ghost to His Church on the day of Pentecost, in the

visible form of fiery tongues, upon His Apostles and the Disciples, who were assembled with them.

At the end of the world, all men will rise again, and appear before Jesus Christ, Who will judge them all together. He also judges every man in particular after his death, and rewards him according to his works, bestowing Paradise upon the good, and condemning the wicked to everlasting fire.

The second virtue necessary for salvation is Hope.

Hope is a supernatural virtue, by which, with a firm confidence in the promises of God and in the merits of Jesus Christ, we expect eternal life, and the assistance necessary to obtain it.

It is chiefly by Prayer that we obtain from God, through Jesus Christ, the grace to enable us to arrive at eternal life.

The most perfect of all prayers is the Lord's Prayer. Christ Himself taught us this prayer, which contains all that we ought to ask of God.

The third thing necessary for salvation is Charity.

Charity is a supernatural virtue, by which we love God above all things, and our neighbor as ourselves for the love of God.

To love God above all things, is to love Him above every thing created more than ourselves, and to be willing to die rather than to offend Him.

The primary and most absolute duty of man is to love God above all things. The strongest proof of our loving God above all things, is to observe His Commandments, and to do His will in all things.

To love our neighbor as ourselves, consists in wishing him, and procuring for him, the same advantages we

desire for ourselves. All men, even our enemies, are our neighbors.

The fourth thing necessary for salvation, is the practice of good works.

The good works which we are obliged to perform are contained in the Gospel, in the Commandments of God, and those of the Church.

The two principal things which the Gospel commands are : to avoid evil, and to do good.

The principal good works which we have to perform consist in the practice of spiritual and corporal works of mercy, which we ought to exercise towards our brethren, assisting them in their necessities, and forgiving their trespasses against us.

The Gospel commands us also to mortify ourselves, to practice humility, to despise the world, to do penance, to endure all sorts of evils with patience, to keep ourselves pure, to watch and pray.

The evil which we should especially avoid is sin. We should fly from it, and abhor it, as the greatest of all evils.

Sin is any thought, word, action, or omission contrary to the Commandments of God or the Precepts of the Church.

There are seven capital sins : pride, covetousness, lust, envy, gluttony, anger, and sloth.

The Sacraments are sensible signs instituted by Our Lord Jesus Christ to grant us grace and the sanctification of our souls.

There are seven Sacraments : Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

Baptism is a Sacrament which washes away original sin, regenerates us in Jesus Christ and makes us Christians and children of God and the Church.

Without Baptism it is impossible to be saved. By Baptism we bind ourselves :

1° To renounce the devil and his pomps, that is to say, the maxims and vanities of the world ; and to renounce his works, that is to say, all kind of sin.

2° To live according to the law of Jesus Christ.

It is necessary that he who baptizes should pour water on the head of the person whom he baptizes, saying at the same time ; *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost* ; and that he should have the intention of doing what the Church does.

Confirmation is a Sacrament that gives us the Holy Ghost, and makes us perfect Christians by endowing us with a peculiar strength constantly to confess the faith of Jesus Christ, to live according to His Gospel and to resist the enemies of our salvation, the world, the flesh and the devil.

The Eucharist is a Sacrament which really and truly contains the Body and Blood, the Soul and Divinity of Our Lord Jesus Christ, under the form of bread and wine.

Holy Communion unites us to Jesus Christ, increases and strengthens His Grace in us, and give us a pledge of eternal life.

Jesus Christ is to be adored in the Holy Eucharist, since He is really present therein.

To communicate worthily, we should be in the state of grace, that is to say free from all mortal sin. Whosoever would presume to receive Holy Communion when guilty of mortal sin, would receive unworthily, profane the Body and Blood of Jesus Christ, and eat his own damnation.

The Mass is a sacrifice in which Jesus Christ immolates himself mystically to God his Father, offers Him his Body and Blood as a victim for us, through the ministry of the Priest.

Penance is a Sacrament instituted by Our Lord Jesus Christ, for the remission of the sins committed after Baptism.

There are three parts, in it, to be performed by the penitent : Contrition, Confession, and Satisfaction.

Contrition is a sorrow, and a detestation for having offended God, with a firm resolution not to sin any more. This sorrow is absolutely necessary to obtain the remission of sin.

Confession is a declaration of our sins made to the Priest, in order to be absolved therefrom.

Every sinner must accuse himself of all the mortal sins which he remembers having committed since his last worthy confession ; for he who, by his own fault, wilfully conceals one single mortal sin, makes a null and sacrilegious confession, which he is obliged to repeat all over again. At confession, we must also declare the number of our sins, and such circumstances as change their species.

Satisfaction is a reparation of the injuries made to God, and of the wrong done to our neighbor. Satisfaction is made to God, by fasting, prayer and alms-deeds.

Extreme Unction is a Sacrament instituted by Jesus-Christ, for the spiritual and bodily comfort of the sick.

We should not defer the receiving of this Sacrament till the last moment.

Holy Orders is a Sacrament which gives power to perform clerical functions, and grace to do so worthily.

Matrimony is a Sacrament which gives to those who are married, the graces which they stand in need of, to live in holy union, and bring up their children in a Christian manner.

The Church is the Society of the Faithful, who professing the same faith, participating in the same sacraments, and submitting to the same lawful pastors, form but one body, of which the Pope as Vicar of Jesus Christ is the Visible Head.

Jesus Christ is the Invisible and Supreme Head of the Church.

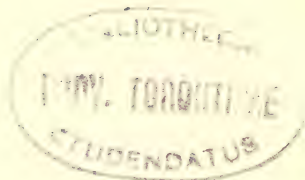
The Church is always instructed and guided by the Holy Ghost, and cannot lead us into error. The Pope, as Head of the Church, is infallible, whenever, as such, he defines a doctrine concerning faith or morals to be held by the Universal Church.

There is but one Church, out of which there is no salvation ; this is the Holy, Roman, Catholic and Apostolic Church, and whosoever does not belong at least to the soul of said Church, cannot hope to be saved.

There exists a union of charity between all the members of the Church ; between the Faithful upon earth, the Saints in heaven, the Souls that suffer in Purgatory, whom the faithful upon earth assist by their prayers and good works, and especially by the Holy Sacrifice of the Mass. This is called the Communion of Saints.

The faithful address their prayers to the Saints in Heaven, to beg their intercession ; they honor their relics and images, but do not adore them ; for we must adore but God alone. The Saints pray for us and obtain from Jesus Christ the graces which we need.

These then are the principal truths which the Church proposes to the belief of the faithful, and in which you should often make Acts of Faith.



CHAPTER VI

EXAMINATION OF CONSCIENCE

I — SINS AGAINST THE COMMANDMENTS OF GOD

FIRST COMMANDMENT

Sins against Faith, Hope, Charity, and sins contrary to Religion.

1° *Sins against Faith* — Ignorance by one's own fault of the principal mysteries of religion, and the duties of one's state in life : neglect of learning the Lord's Prayer, the Angelical Salutation, the Apostles' Creed, the Commandments of God, and the Precepts of the Church. Neglect of reciting the Acts of Faith, Hope and Charity. Avoidance of the means necessary for enlightening one's faith by hearing sermons, learning catechism and reading good books.

Wilful doubt as to truths of faith ; refusal to believe any article of faith ; criticizing or despising the word of God ; reading, lending, or selling books, pamphlets, tracts or newspapers which are heretical, impious, irreligious, indecent or otherwise forbidden ; being ashamed of one's faith ; making any act of infidelity, idolatry, impiety or heresy ; making any open abjuration of faith.

2° *Sins against Hope* — By excess : presumption on one's strength ; abuse of the thought of God's goodness which would lead one to put off conversion or commit sin. By defect : despair of one's self, forgetfulness of God's mercies ; thinking that one will be lost in spite of all efforts.

3° *Sins against Charity* — Lack of generosity in God's service ; murmuring against Providence ; having as motive of one's actions, love of self or creature instead of the love of God ; yielding to human respect. Giving away to feelings of hatred, disgust, or despal of God or holy things.

4° *Sins against Religion* — Irreverence in church. Long neglect of prayer and forgetfulness of God's presence. Abuse of God's grace, profanation or despal of the Sacraments or ordinances of the Church. Sacrilege. Irreligious talk or behavior. Superstition, vain observances, fortune telling, divination, v. g., table turning, consultation of the "Ouija Board" or spiritualism. Solemn promises lightly made or broken. Unfaithfulness to Baptismal promises.

SECOND COMMANDMENT OF GOD

False, vain, rash, or unjust oaths. Blasphemy, swearing and cursing. Using the Most Holy Name of Jesus or other sacred words as interjections in conversation.

THIRD COMMANDMENT OF GOD

Working, or making others work, without real necessity, on Sundays or Holidays. Missing Mass, or a notable part of Mass, on such days, or spending them in dangerous or sinful pursuits.

FOURTH COMMANDMENT OF GOD

Refusing to father, mother, tutors, masters, as also to ecclesiastical and civil Superiors, the legitimate duties of respect, obedience, faithfulness, love and assistance. Criticizing and grumbling without necessity. Hating and despising those over us. Neglecting to instruct, edify, correct and watch over those entrusted to us.

FIFTH COMMANDMENT OF GOD

Harming one's neighbor in his natural, civil, or spiritual life.

1° *In the natural order* — Hating, ill-treating, beating, wounding, laming, mutilating, killing or wishing misfortune or death. Misjudging actions, ascribing bad intentions. Refusal to forgive or be reconciled ; vengeance, rash judgment, contempt, quarrels and insults.

2° *In the civil order* — Backbiting or calumny made, heard, repeated, or not reproved. Exposing to ridicule, false or injurious reports, writings or songs injurious to a person's reputation.

3° *In the spiritual order* — Scandal, bad example or bad advice. Tempting others to evil.

SIXTH AND NINTH COMMANDMENTS OF GOD

Thoughts, desires, words, looks or actions contrary to purity ; indecent fashions ; suggestive songs ; licentious books ; indecent pictures or statues ; bad plays ; dangerous dances and amusements at night without chaperons. Lack of vigilance by fathers and mothers on this point.

SEVENTH AND TENTH COMMANDMENTS OF GOD

Thefts, fraud, injustice, cheating in buying or selling on quantity, quality or price. False weight, measure or money. Neglect to pay debts, or salary to employees. Unjust lawsuits and costs. Damage caused by malice, neglect, or advice. Money lending at high rates. Keeping of found or stolen goods. Pretended bankruptcy. Envy of other people's goods. Expenses beyond one's means.

EIGHTH COMMANDMENT OF GOD

False witness or employment of false witnesses. Falsification of documents or land-titles. Lies, harmful, officious, or jocose. Equivocation and prevarication. Rash judgment and calumny.

II — SINS AGAINST THE PRECEPTS OF THE CHURCH

Despising or profaning Sundays and Holydays by business or servile work ; or by neglecting to assist at Mass. Omitting Easter duties. Breaking the laws of fasting and abstinence. Refusing to pay tithes (or their equivalent in Church-support) to one's lawful Pastor, such as imposed by the religious Authority.

III — CAPITAL SINS

1° *Pride* — Vain-glory. Thinking oneself better than others. Conceit in one's virtues or talents, and contempt for fellow-creatures. Vanity and ambition in seeking honors and dignity. Ostentation beyond means. Self-sufficiency and impatience of correction or advice. Sacrificing others to one's own interest. Hypocrisy in hiding faults and assuming false appearances of virtue.

2° *Avarice* — Desiring and seeking worldly goods for the sole pleasure of possessing them irrespective of means. Extreme attachment to worldly goods.

3° *Impurity* — (See Sixth and Ninth Commandments of God.)

4° *Envy* — Jealousy ; rejoicing at another's down-fall, or sorrow at his success. Seeking to injure the reputation of others and to exaggerate their failings.

5° *Gluttony* — Sensuality and excess in food and drink. Intoxication. Drink or drug habit.

6° *Wrath* — Impatience, bad temper, murmuring, spitefulness.

7° *Sloth* — Wilful neglect to learn or fulfil religious or social duties. Loss of time and sensual living. Neglect of talents. Carelessness harmful to family, employees, or partners.

PART THE SECOND

PAROCHIAL VISITATIONS

CHAPTER THE FIRST

ANNUAL VISITATION OF THE PARISH

1 — UTILITY

All priests who have had experience in the ministry will agree that it is highly desirable that a pastor should visit his parishioners. These visitations establish a necessary and wholesome contact between priest and people. They make it possible for a Parish-Priest to know and understand the material and moral surroundings in which his people live, and give him the opportunity of offering the advice, sympathy, and encouragement which should produce good effects. The clergy of Canada are accustomed to perform this duty with fidelity ; and, in so doing, give proof of their care for the interests of religion and the manifest desire of the Church (First Plenary Council of Quebec, Can. 130, and 2nd Provincial Coun. of Que., Decree 15).

Without further insistence upon the necessity of a duty so generally understood and practiced, we shall here recall the fifteenth decree of the Second Provincial Council of Quebec, under the title : *De Parochis et aliis animarum curam degentibus*, in which the Fathers of the Council speak in the following terms of this obligation :

“ 30. Quia, ut ipse ait Christus, *Bonus Pastor cognoscit oves suas et vocat eas nominatim*, ideo parochus cognoscere debet fideles sibi commissos. Non ergo negligat morem hunc tam salutarem, singulas parœciæ suæ familias, si fieri potest, certis temporibus, visitandi, hocque munus adimpleat cum gravitate simul et modestia, necnon et singulari charitate. Quamvis enim a quolibet inutili, per parœciam, discursu abstinere debeat, non tamen officio suo satisfacisse arbitretur, si, domi inclusus, expectet ut ad ipsum veniant parochiani. Semper equidem valuit, sed hisce præsertim temporibus valet, hoc præceptum Domini : *Ite ad oves quæ perierunt domus Israel.*”

2 — PREPARATION

The parochial visitation will produce its best results only when it is well made ; and to be well made it must be well prepared. We draw the attention of Parish-Priests to the following points :

1° Before the annual visitation the Parish-Priest shall read at the prone the formula given on page 11 of this Appendix, and add to it any commentary or explanation appropriate to local conditions.

2° The Districts to be visited during the week should be indicated, with the day, and, as far as possible, the hour and duration of the visitation, so that the families concerned may be prepared to receive their Pastor with due respect.

3° The ceremonial of the visitation should also be explained, so that the parishioners may act in conformity, and thus avoid anything which might lessen the decorum of the visit and its good effects.

4° The prayers of the parish should be offered up in church, at school, and in the homes, so that, all efforts being united, the blessing of God with its fruits of sanctification and salvation may descend upon the parish.

3 — CEREMONIAL

It is hardly possible to prescribe a ceremonial which may be observed in all cases. The Parish-Priest shall consider the circumstances, and use prudent discretion. In any case, the visitation should never lose its essentially religious character, and, to ensure this, it is well to have a customary procedure which will impress its solemnity on the occasion, and lift the hearts and minds of those visited above their more material preoccupations. In this way there will be no danger of the Pastoral Visitation being reduced to the level of a business visit, or a mere polite call.

The Parish-Priests are therefore advised :

1° To bless the kneeling family, and offer a short prayer before the crucifix or pious picture in the principal room of the house.

2° To avoid conversation on politics or worldly affairs.

3° To give some small souvenirs of the visitation, such as booklets, pictures, and medals, especially to the children.

4° To induce their parishioners, by judicious questioning and advice, to an examination of their moral and religious life.

4 — REQUISITE DISPOSITIONS

The visitation is an important act of the parochial ministry. It gives the Parish-Priest an excellent opportunity of showing his zeal, of doing good to his parishioners, of gaining their hearts, and strengthening his prestige and authority in the parish. To attain these results, however, it must be conducted in a supernatural spirit. The Parish-Priest is therefore advised :

1° To see that Faith and Piety appear in his words and conduct, so as to inspire the respect due to him as the representative of Jesus Christ.

2° To appear in each family as a father among his children interesting himself in their interests, and taking part in their joys and sorrows : *Gaudere cum gaudentibus, flere cum flentibus* (Rom. XII), listening therefore kindly to their confidences, and showing paternal interest in all.

3° To prudently guard his lips from any light or frivolous language, and so to speak as to be able to say with Saint Paul : *Conversatio nostra in cælis est*. 4° That he should possess his soul in patience, and act in all things according to intelligent zeal and priestly charity.

5 — NOTANDA

That the visitation may be fruitful, the Parish-Priest shall profit by the occasion to make such discrete but precise inquiries as will enable him to judge the state of his parish, and give the practical advices required. The principal points of the inquiry are : 1° As to religious instruction of old and young; 2° Attendance of children at Catechism and day-school; 3° Attendance at Church on Sundays and Feasts; 4° Housing conditions as regards morality and hygiene; 5° Gatherings and dangerous recreations; 6° Reading matter : books, magazines, newspapers; 7° Family prayer; 8° Temperance society; Membership in neutral and forbidden societies; 1° Home training of children.

6 — LIBER "STATUS ANIMARUM"

In the course of his visitation the Parish-Priest shall take notes for a Register in which the souls under his charge are to be entered up according to the manner indicated by the Roman Ritual.

"Familia quæque distincte in libro notetur, intervallo relicto ab unaquaque ad alteram subsequentem, in quo

singillatim scribantur nomen, cognomen, ætas singulorum, qui ex familia sunt, vel tanquam advenæ in ea vivunt. Qui vero ad sacram Communionem admissi sunt, hoc signum C. in margine e contra habeant. Qui sacramento Confirmationis sunt muniti, hoc signum habeant Chr. Qui ad alium locum habitandum accesserint, eorum nomina subducta linea notentur.”

By using a page or half-page for each family, and a line for each person, the Parish-Priest will be able to see at a glance the number of Communicants, Confirmed, etc.

7 — IMPORTANT NOTICE

To make the pastoral visitation with profit and success in conformity with the preceding directions, the Parish-Priest shall spare neither time nor trouble. Let him take time therefore to deal thoroughly with his parish and obtain the necessary information. He should visit all places in which he is likely to find members of his flock without acception of persons. In the case of notorious scandalous houses, he shall be careful to act with prudence and charity.

N. B. — He shall not visit such houses unless accompanied by some reputable layman of his parish.

8 — AFTER THE VISITATION

The Parish-Priest shall endeavor to profit by his findings. Let him examine his conscience to see if any failures are not at least partly due to negligence, or to the errors of tactless zeal. By *re-forming* himself continually, the Pastor will *re-form* his Parish. Let him then redouble the efforts of his piety and zeal so that, full of confidence in God, he may take up the shepherd's staff with a firm hand, so as to continue to guard his flock, and guide the stray sheep back into the fold.

When the visitation has been completed, the Parish-Priest shall, at some convenient time, give to his parishioners an idea of the statistics he has put together. He shall profit by this brief summary to describe with simplicity, frankness and charity the impressions of joy or sorrow which the visitation may have given him, and to draw the practical conclusions required.

In the course of his remarks, he shall be careful to avoid all hurtful personalities, and to bring into relief his sole anxiety to make war upon sin and to work for God's glory and the salvation of mankind.

CHAPTER II

EPISCOPAL VISITATION

1 — PRELIMINARIES

When the Parish-Priest receives notice of an approaching visitation from the Ordinary, he shall make it known to his parishioners, and exhort them to prepare for it. He shall begin his Confirmation classes in good time. He shall make sure that the Church Wardens (past or present) or Trustees have their accounts in good order. He shall see that the Church, Sacristy, and Offices are in good order. On the preceding Sunday, he shall announce the probable time of the Bishop's arrival, or give any necessary directions for his welcome, recalling any point prescribed or forbidden in the Diocese.

If the examination of the Vestments, Altar Linen, Books, Sacred Vessels. etc., has not already been made by the Archdeacon of the diocese, or another priest delegated by the Bishop, they shall be laid out on this occasion, so that the Bishop may examine them together with the Relics and their Authentics, the Holy Oils and the Baptismal Font. It is not necessary to take objects out of drawers and cupboards when they can be examined without so doing.

2 — DOCUMENTS TO BE PRESENTED TO THE BISHOP ON HIS ARRIVAL

- 1 — Annual Report of the Parish.
- 2 — Inventory of Altar linen, vestments, etc.
- 3 — Register of previous confirmations.

4 — Parish account-books, with oustanding bills and receipts. The list of tariffs for funeral services, etc. The Pew-Rent Book. The accounts of stole-fees received.

5 — Account of Church-Wardens or Trustees brought up to the beginning of the current year.

6 — Minute Book of Church-Wardens or Trustees.

7 — Registers of Births, Marriages, and Deaths (*a*) for the current year, (*b*) for past years with the indexes thereto, since the last visitation.

8 — Title Deeds of Parochial property, and documents belonging to the church.

9 — Episcopal documents and letters, and any episcopal documents having relation to the parish ; Acts of Plenary and Provincial Councils, Synodal statutes, etc.

10 — Census taken at last Parochial visitation.

11. — Accounts and Registers of Confraternities or Pious Societies.

12 — Mass Intention Book.

13 — Announcement Book.

14 — Marriage dispensations granted since last visit.

THIRD PART

INTERIOR DISCIPLINE OF CHURCHES

CHAPTER THE FIRST

GENERAL DIRECTIONS

We cannot here do better than to reproduce Canons 598 and 599 of the First Plenary Council of Quebec, which give to Parish-Priests very precise and important instructions on the good care of churches, and on the choice of persons employed in their service.

Canon 598 — CHURCH CLEANLINESS.

a) In all things regarding Divine worship, let the Priest so conduct himself that he may be able to say with the Psalmist : “ Lord, I have loved the beauty of Thy house and the place where Thine honor dwelleth.” He will therefore remember that the church confided to his care is none other than the House of God and the Gate of Heaven.

b) For this reason he should display untiring watchfulness so that no disorder appear in the church, but that all on the contrary should be decent and clean. It would be deplorable that temples erected and consecrated to the glory of God should become repairs of dust and dirt. To prevent abuses, let the Parish-Priest frequently recall to the people that holiness which becometh, to so high a degree, the House of God. Let him exhort the faithful to

conduct themselves therein with devotion and piety, and to abstain from all irreverence or familiarity.

c) Let him see that, on certain fixed days, the floor is swept by some persons decently dressed, and if females, with covered heads ; that the Altars, Pews, etc., are also dusted ; and that the Holy Water Fonts are emptied, washed, and refilled every week.

d) Let him watch over the arrangement of the Sacristy so that everything may be in place, in order to avoid that confusion which causes vestments, etc., to become soiled or spoiled.

e) Above all the Parish-Priest should see that absolute cleanliness reigns in the Sanctuary, on the Altar, and in all appurtenances. The custom of making a cupboard at the back of the Altar and of keeping vestments, wine, candles, etc., in confusion, is forbidden by the Sacred Congregation of Rites.

f) In order that public health may not suffer through attendance at church, the Parish-Priest shall see that the building is thoroughly and regularly aired, and that the rules of hygiene are observed as far as possible.

Canon 599 — EMPLOYEES.

a) Strictly speaking the Sacred Ceremonies should be served by clerics only ; this being impossible on account of the small number of clerics and the multiplication of churches, it is necessary that many ecclesiastical functions be served by laymen.

b) That this state of things may in nothing diminish the respect due to God, or prejudice it in any way, the Parish-Priest should use great prudence in the choice of those who serve about the altar.

Let him call to this honor none but laymen of unblemished morals, known for their spirit of faith, and as giving

good example to the faithful. It would be scandalous that servers, singers or sacristans should lack modesty, devotion, piety, and other virtues proper to the servants and familiars of God.

c) After having chosen his *personnel*, the Parish-Priest shall keep a watchful eye upon them, and specially upon the Altar Servers. Let him remind them often by word and example of the nobility and dignity of the functions confided to them ; teaching them with patience the Responses and Ceremonies ; bringing out the meaning of what is done ; correcting kindly but firmly those who are neglectful or careless. Should they not heed correction, let him not hesitate to dispense with their services.

d) Let him see that silence is observed in the inner sacristy. Any necessary directions should be given in a low tone of voice.

e) Let him be convinced that no detail is without importance when it is a question of the honor and glory of our Saviour.

CHAPTER II

THE SACRISTAN OR SEXTON

1 — REQUISITE QUALITIES

On account of the important functions confided to the Sacristan, special care should be taken to get the right man. He should be a man of a serious disposition, recognized honesty, and irreproachable morality. Among the particular virtues he should have, the following are signaled: the spirit of order, regularity, cleanliness, politeness, discretion, temperance and piety. He should be middle-aged. It would be imprudent to confide such a responsible position to a very young man. Outside of the circumstances in which it would be advisable or necessary to confide the care of vestments, or even the decoration of Altars to Religious, or to women of mature age and unblemished character, it is not generally advisable that the functions of the sacristan should be confided to women, still less to young girls.

If, however, for sufficient reasons, this must be done, the Parish-Priest should take all prudent means to preserve decorum. The least neglect in this matter might have serious consequences.

2 — PRINCIPAL DUTIES

To the Sacristan is entrusted the cleaning and care of the church and sacristy. He should also see that perfect order reign in the church and its precincts, so that nothing may take place to disturb the respect due to its holiness.

The following practical details should be brought to his attention :

1° The washing, sweeping and dusting of the church and sacristy, with particular attention to the sanctuary and altar, where spotless cleanliness should prevail.

2° The care of sacred vessels, candles, books, which should be kept spotlessly clean and in a suitable place.

3° The preparation and replacing of vestments.

4° The regular changing of altar cloths, albs, amices, corporals, purificators and finger-towels. Surplices and albs should be folded every day, and everything put away in its appointed place.

5° The decoration of the church and altars according to the directions of the Parish-Priest. In decorating altars, the Sacristan should be informed of all liturgical rules, and warned not to stand on the altar-stone at any time.

6° The preparation of vestments, altars, cruets, etc. ; and the lighting of candles before the hour appointed.

7° Polite attention to the needs of priests who come to celebrate Mass, furnishing amices and purificators for their use when they are strangers.

8° The care of the sanctuary lamp, which should be kept burning all the time, and cleaned at least once a week.

9° The care of the Baptismal Font, which must be kept strictly clean and locked when not in use.

10° The washing-out and refilling of the Holy Water Fonts once a week.

11° The opening and closing of the church at regular hours determined by the Parish-Priest. The daily ventilation of the Church. The Sacristan should also make

sure, before closing the church at night, that the sacristy and its cupboards are locked, and that nobody is left in the church.

12° The taking of all precautions against the danger of fire with particular attention to the censer, lamps, candle and vigil-lights. In winter he should visit the furnaces each night before leaving.

13° The oversight of other employees of the church, and particularly of Mass servers. No unnecessary talk or light conduct should be tolerated in the sacristy at any time.

14° The regulation of his personal conduct in the following manner : *a)* He must be punctual in attendance at church ; *b)* avoid appearing in the sanctuary during public services, or accompanying the priest in the exercise of his functions, without a cassock and surplice, or the traditional costume which is still in use in many places ; *c)* behave in church with invariable respect ; *d)* genuflect piously, taking care to touch the ground ; *e)* assist at Divine Service, properly dressed, in the choir, and not behind the altar, or in the sacristy.

3 — DIRECTIONS FOR RINGING CHURCH BELLS

Among the functions of the Sacristan we give special directions as to bell-ringing, in order that his attention may be called to the rules laid down for the accomplishment of this duty. We have therefore grouped together the rules, traditional in most dioceses, as to the ringing of the bells.

Angelus

The angelus should be rung three times a day, morning, noon, and night. The mid-day angelus is always rung at

twelve o'clock. For the morning and evening angelus, the year is divided in two periods. During the first period, from Holy Saturday till the 1st of October, it is rung at five A. M., and seven P. M. From the 1st of October to Holy Thursday, at six A. M., and six P. M.

The bells should be silent from the Gloria in the Mass of Holy Thursday to the Gloria in the Mass of Holy Saturday. Town churches and chapels will follow the principal or cathedral church for the time of this silence.

The following rules should be followed for the angelus : Three groups of three strokes with the same bell, leaving between each group the time sufficient to recite an Ave Maria ; then the bell should be rung for three minutes. At noon and on the eve of Solemn Feasts of the First Class, as on the morning, noon, and night of such Feasts, the bells should be rung for five minutes.

Opening and closing of Paschal time

On the eve of the day upon which Paschal time commences, its opening should be announced after the evening angelus by ringing all the bells of the church for about ten minutes. The close of Paschal time on Low-Sunday (or on Trinity Sunday, if the Bishop has so determined in virtue of Canon 859 of the Codex), after the evening angelus.

Religious Services

1° *Before High Mass on Sundays and Feast days* — To announce High Mass and Vespers on Sundays and Feasts, the bell is to be rung three times at intervals of half an hour, the last ringing to begin ten minutes before the time, and to be followed by a short tolling.

2° *Before High Mass on week days* — The bell is to be rung twice, at intervals of half an hour, the second time

being ten minutes before the service and followed by a short tolling.

3° *Low Masses* — Those said at the high altar should be announced by one ringing a quarter of an hour before the time, and a short tolling when the mass commences. Other low masses by a short tolling only.

4° *Sanctus, Elevation and Benediction of the Blessed Sacrament* — At these moments the bell shall be tolled during High Mass on Sundays and Feasts, during High Mass on week days, and at the moment of Benediction with the Monstrance.

5° *Processions, Magnificat, Te Deum*—The bells should be rung during interior or exterior processions in honor of the Blessed Sacrament and on Rogation Days, as also during the singing of the Magnificat at Vespers, and during a solemn Te Deum.

6° *Viaticum* — The bell should be tolled when the Priest goes to the altar for Viaticum during the day, and rung for five minutes as he leaves the church.

Ringings of Knells

1° As soon as a death is announced, the solemn knell shall be tolled. The knell consists of three ringings, each preceded by the tolling or sighs (three for men and two for women), on each bell in turn. The whole ringing should last fifteen minutes.

In the case of a deceased Priest, there shall be nine tollings before each ringing, and, for a Bishop or Pope, fifteen tollings.

2° On the eve of burial, before the last angelus and on the day of burial after the first angelus, there shall be a simple knell, consisting of one ringing preceded by six or nine tollings.

3° Half an hour before the Funeral Service there shall be a simple knell, which shall be repeated when the procession arrives, and followed by a tolling as the Service begins.

4° There shall be a last knell during the Libera, and this shall continue as the body is borne to the cemetery.

5° At a Solemn Anniversary, the same rules shall be followed.

6° After Vespers of the Dead on All Saints' Day, or at four o'clock should Vespers be deferred, there shall be a simple knell, to be repeated each hour until the last angelus, and resumed from the first angelus on All Souls' Day until the Solemn Mass.

CHAPTER III

ALTAR BOYS

1 — CONDITIONS NECESSARY FOR THE ADMISSION TO THE SANCTUARY

1° Knowledge of the Mass responses and ceremonies.

2° Regular attendance at Mass and Vespers on Sundays and Holydays of obligation, as also at the practice of ceremonies when held.

3° Good conduct in choir, i. e., no talking or laughing, or turning of the head. Attention to prayers, chant and ceremonies.

4° The choir must not be left during the service without permission from the Master of ceremonies.

5° Silence must be observed in the sacristy. Any necessary talking shall be in a low voice.

6° The choir costume should be well fitting, and off the ground. No torn cassocks, or dirty surplices shall be tolerated.

7° Absolute obedience must be given to the Master of Ceremonies, or person in charge of altarboys.

8° All must be prepared to accept the functions distributed to them without grumbling, and to perform them well.

2 — MASTER OF CEREMONIES

1° Care shall be taken to select an exemplary and capable person for this charge, e. g., a school teacher, or teaching Brother would be suitable.

2° The person chosen shall study the Ceremonial, and drill the altar boys regularly, especially before any unusual ceremony.

3° Unless the Parish-Priest does so, the Master of Ceremonies shall say the *Veni Sancte* and the prayer *Deus qui corda* before leaving the sacristy, and the *Sub Tuum* on return. He shall see that the altar boys walk two by two, that they genuflect together before the high altar, and that they salute each other before taking their places.

4° He shall give a signal for rising, kneeling, etc., by striking his book with his hand.

5° He shall notice the behavior of the altar boys, and report any delinquent to the Parish-Priest.

6° He shall endeavor to correct any mistake noiselessly, and by signs, but will leave his place if necessary to correct anything seriously wrong.

7° He shall mark the attendance of the altar boys, and hand in to the Parish-Priest the names of those absent.

8° He shall see that they stand straight without lounging, that they do not look at the people, that they obey the signals given with precision, and finally that they keep all the rules and do nothing that is not becoming to the place in which they are.

3 — ALTAR SERVERS

The following rules should be observed with the greatest care :

1° They should always wear the choir costume, i. e., the cassock and surplice. An exception to this rule can be made for scholars wearing uniform.

2° They should have decent shoes, and clean hands.

3° They should answer slowly and distinctly, without omitting any part of the words.

4° They should be attentive in following the different parts of the Mass with the aid of a book, making their genuflection and carrying the Missal and Cruets with respect and precaution. Finally they should remember, in all their movements and actions, that they fulfil a holy function which would honor the angels themselves.

CHAPTER IV

SINGERS, ORGANIST, SACRED MUSIC.

1 — SINGERS

1° The Parish-Priest shall be careful to make a judicious choice of persons who are to constitute the choir of the church.

2° Women cannot be admitted to sing with men at the liturgical offices.

3° The singers should be recruited among men, youths, or children. The Parish-Priest shall admit only those who are known to be pious and respectable, and who, by their modesty and religious behavior, show themselves worthy of the responsible charge which they have to fulfil.

4° They should consider it a duty to give an example of decorum to the Altar boys in the church or sacristy, and therefore should not speak except when absolutely necessary, and then with few words, in a low voice so as not to scandalize those who are present.

5° In the singers' gallery they should remember the respect due to the holy place of which it forms a part.

6° In order that the singing may be properly rendered, the Parish-Priest should give regular lessons in pronunciation and plain chant to his singers, or cause such lessons to be given by some competent person.

7° The singers should practice whatever they have to sing, and should therefore be careful to inquire of the Parish-Priest what they have to sing during the following week.

8° They should sing with gravity, remembering that they fulfil on earth the office of the angels who sing the praises of God in heaven.

9° They should be careful to keep time with each other ; there should be a leader on each side of the choir ; the other singers should follow him, and, in order to hear him well, they should never sing at the top of their voices.

10° They should pronounce the words carefully, and with regard to accent. Final notes should be lengthened and softened, without being dragged out in an exaggerated manner.

11° The leader of the choir should begin the different parts of Mass ; at Vespers each member of the choir should intone the Antiphon and Psalm according to the place which he occupies ; the Versicles (V) are sung by one or two cantors, the Responses (R) by the choir.

12° When beginning the Introit all should make the Sign of the Cross.

2 — ORGANIST

1° The organ may be played on all Sundays and Feasts during the year, but not during Advent and Lent or at Requiem Masses when it may only be used to accompany the singing if necessary.

2° The organ may nevertheless be played on the third Sunday of Advent, and the fourth Sunday of Lent, at Mass only. It may also be played on Holy Thursday until the *Gloria in Excelsis*, after which it shall be absolutely silent until the *Gloria* on Holy Saturday.

3° When the Bishop celebrates pontifically, or assists at Mass on Solemn Feasts, it is proper that the organ should be played, when he enters or leaves the church on such occasions.

4° The organ may also be played at Matins and Solemn Vespers on Greater Feasts, as also during the offices of Simple Feasts or Ferias which are solemnly celebrated, *cum lætitia pro aliqua re gravi*.

5° It should be remembered that the organ may always accompany the choir but that it should never drown or dominate it. It is absolutely forbidden to accompany melodies sung by the Celebrant or Sacred Ministers such as the *Preface*, the *Pater* and the *Ite, Missa est*.

6° During High Mass it is permissible to play the organ after the Alleluia if any time remains before the singing of the Gospel. At the Offertory, after the Antiphon has been sung ; after the Sanctus, and during the Elevation, *graviori et dulciori sono*, and after the Agnus Dei until the time for singing the Antiphon at the Communion. The organist should always be careful not to keep the celebrant waiting to begin the *Preface* or the *Pater*.

7° At Solemn Vespers the organ may be played after each psalm ; one of the cantors must however repeat the Antiphon aloud during this time. The Antiphon of the *Magnificat* must however be sung before and after in full.

8° Organ music, in accompanying singing, in preludes, and in any pieces played during Divine Service, must be proper to the nature of this instrument, and possess all the qualities of real sacred music. . . . (*Motu proprio of Pius X.*)

9° Singers and musicians should remember that the harmony of voice and music should have in view a spirit of piety and should avoid anything pompous, light or sensual, in order not to divert the attention of the faithful from divine worship.

10° At Mass or Office of the Dead, as on Ferias in Advent and Lent, the organ may be used only to sustain singing.

11° If, for the accompaniment of Masses in modern music, orchestral instruments are desired, a special permission must be obtained to this effect from the Ordinary.

12° Brass instruments and bands cannot be admitted to play in church.

3 — SACRED MUSIC

1° “Sacred music being an integral part of solemn Liturgy must participate in the general purpose of the latter, which is the glory of God and the edification of the faithful.” The Parish-Priest should therefore be very careful that it does not depart from this purpose.

2° The Gregorian chant, being the proper chant of the Roman Catholic Church, should hold first rank in the sacred music given in churches, and constitute the principal part of it.

3° When Mass is sung, it is not permitted to leave out the singing, or the chanting, or at least the reading in a loud voice, of the *Introit* and *Gradual*, the *Alleluia* or *Tract*, the *Offertory*, and the *Communion* in their entirety and without mutilation.

4° After the Offertory has been chanted, it is permissible to sing a short Latin Motet on words approved by the Church, until the Preface ; (*note that it is not permissible to sing in the vernacular at this point*). After the *Benedictus* a Motet to the Blessed Sacrament may also be sung. These Motets should be so short that they will never keep the Priest waiting at the altar, as the Liturgy should never appear secondary to its accompaniment.

5° Masses in modern music should have nothing of the profane or theatrical about them. The music should

be of a religious character, that is, it should be choral in the first place, without any alteration or transposition of text, which would interfere with the character or unity of composition of the different parts of Mass. (The *Gloria* and *Credo* must not repeat the opening words which are to be sung by the Priest alone.) What is here said of Masses in modern music, applies to all musical compositions for religious purposes.

6° “ We desire to call attention to the fact that certain people have an erroneous idea of offices, not strictly liturgical, or extra-liturgical, during which they imagine that they may execute musical compositions of a frivolous character which have already been condemned as unsuitable for liturgical offices. It is requisite on the contrary that a dignified and serious style of music be exacted in all sacred functions ; although in the case of solemn Liturgy more precise rules have been laid down.” (Extract from the *Rulings of His Eminence the Cardinal Vicar as to Sacred Music in Rome*. February 2, 1912.)

CHAPTER V

LITURGICAL LIGHTS

The Church recognizes as material for liturgical light, beeswax and olive oil, which have received a mysterious symbolism to which she seems to attach much importance.

Candles — Candles used for liturgical purposes must therefore be of beeswax. In consideration, however, of the very high price of beeswax, and the great difficulty in getting it pure, the Holy See permits, in virtue of the Decree of the Sacred Congregation of Rites, December 14th, 1904, mixing it with other matter. From this Decree it appears that : *a*) the Bishop is responsible for determining the quality of wax which must be employed in liturgical ceremonies, and should for this purpose draw up rules suitable to the local conditions. *b*) Parish-Priests may rely upon, and must adhere absolutely to, episcopal decisions on this subject. The Decree adds that Bishops shall endeavor to see that the Paschal Candle and the two candles used for Mass are of wax, at least for the greater part (*in maxima parte*), and that other candles for use on the altar, e. g., for Benediction should be of wax, for the greater or notable part (*in majori vel notabili quantitate*). Church candles should be procured from establishments authorized by the Bishop, and should be carefully laid away in the sacristy.

Sanctuary Lamp — The rubrics of the Ritual prescribe that a lamp should be kept lighted day and night before the altar upon which the Blessed Sacrament is reserved. The oil used in this lamp should be olive oil. As, however, it is difficult to procure this oil in certain places, and as, in other places, it is liable to congeal during the winter

season, the Sacred Congregation of Rites leaves to the prudence of the Bishops the liberty of using other oil, as far as possible vegetable oil (S. C. R., July 9, 1864), or a composition of olive oil and beeswax. (S. C. R., November 8, 1907.)

The obligation of maintaining a lighted lamp before the Blessed Sacrament in every church is of grave importance. The Parish-Priest is responsible before God for the care of this lamp ; the proper place for it is in front of the Tabernacle and near the Altar (*non longe quidem*, S. C. R., August 22, 1699). If there are several lamps, they must be uneven in number (Cerem. Episc. I., c. XII, 17). The oil should be placed in a whitish lamp, that the flame may be the more visible.

N. B. — While electric light and gas are not, properly speaking, liturgical lights, they may however be used in the sanctuary to give necessary light, (*ad depellendas tenebras*), or to increase the splendor of illumination (*ad ecclesias splendidius illuminandas*) ; it is however required that, following the prudent judgment of the Ordinary, everything should be carried out with the gravity suitable to the sanctuary and to the dignity of liturgical worship, and that anything theatrical, as, for example, lamps of different colors, should be absolutely avoided. (S. C. R., March 8, 1879 ; June 4, 1895 ; May 16, 1902, Plenary Council of Quebec, Canon 565.)

Electric light is forbidden, not only when it is added to wax candles or used instead of wax candles on the altar, (S. C. R., November 27, 1907), but also on the altar-steps alongside of the candlesticks, or as replacing the candles or lamps which should burn before the Blessed Sacrament or Relics of Saints. (S. C. R., June 24, 1914.)

During private or public exposition of the Blessed Sacrament, it is *forbidden* to light up the inside of the canopy

with electric lights so that the Blessed Sacrament may be better seen. (S. C. R., July 28, 1911.)

It is forbidden to use olive oil lamps, much less what are called “vigil lights” instead of candles, during the exposition of the Blessed Sacrament. (S. C. R., June 27, 1868.)

It is forbidden to place olive oil lamps or coal oil lamps on the Altar, or above it. (S. C. R., June 20, 1899.)



CHAPTER VI

RESPECT DUE TO CHURCHES

1 — GENERAL BEHAVIOR OF THE FAITHFUL IN CHURCH

Entering the Church — The Faithful, on entering the church, should remember that they are coming to a holy place, which is the residence of Jesus Christ, King of Heaven and Earth, and should therefore have a great spirit of faith; and give exterior marks of the same in their behavior; they should therefore be careful: 1° to make the sign of the Cross piously with Holy Water; 2° before taking their places, to make a genuflection with the right knee without bending their head, or, if the Blessed Sacrament is exposed, to make an adoration on both knees, while bending the head; 3° to make a short but fervent prayer on their knees before sitting down.

Behavior of the Faithful during public services — During public services, Mass, Vespers or Benediction of the Blessed Sacrament, all the faithful, of either sex, should maintain the same attitude and make the same movements as the choir, that is to say, kneel, stand, or sit simultaneously. To this general rule there are however two exceptions: 1° during the incensing of the choir before the beginning of the Preface, the faithful remain seated; 2° during the incensing of the faithful, they should stand, even if the choir is seated.

Behavior of the faithful during Low Mass — The faithful should conform to the following general rules when they assist at low mass; 1° as soon as the Priest appears in the sanctuary, all should rise, and remain standing until the Celebrant descends the altar-steps to begin Mass;

2° In accordance with the spirit of the Church, and taking the attitude most in conformity with the sentiment of humility and contrition which the Holy Mystery should inspire, the faithful should remain kneeling during Holy Mass, except during the reading of the two Gospels ; 3° It is, however, permitted by common usage to sit during the Offertory, and, in that case, the faithful should kneel again at the Sanctus, and not at the Hanc Igitur as is done in many places ; 4° The faithful are frequently seen to incline themselves profoundly during the two elevations. The proper meaning of the Mass rubrics is, however, that the Celebrant shows the Blessed Sacrament to the faithful who should adore it on their knees while looking up towards it. An indulgence of seven years and seven quarantines has been granted to those who look at the Blessed Sacrament at this moment, and repeat the invocation : “ My Lord and my God ”. 5° If the faithful sit down at the Ablutions, they should kneel again during the Post-Communion. 6° During the last Gospel they should make a genuflection with the Priest, should he do so, and remain standing until he kneels for the prayers after Mass.

2 — ADMISSION OF BANNERS AND FLAGS INTO CHURCHES

1° The only flags which may be brought into church are those which have been blessed according to the Formula given in the Ritual. (S. C. R., July 14, 1887.)

2° The Church permits to bless only flags of societies that have submitted to her authority, and whose statutes have been approved by her. They must in this case bear some religious emblem. (Holy Office, October 3, 1887.)

3° If, on the occasion of civic celebrations or funeral Services, and in spite of directions of the Parish-Priest, Lay Societies should enter the church with forbidden flags or banners, the Service should be immediately stopped. (S. C. R., July 14, 1887.)

4° If flags or banners manifestly irreligious or immoral should be carried in a funeral procession, the clergy should leave it at once; if such flags should be brought by force into church before Mass is begun, the clergy should withdraw, but, if the Mass has begun, it should be finished, and the competent ecclesiastical authority should afterwards protest formally against such a violation of the church and of the sacred ceremonies. (Penitentiary, April 3, 1887.)

5° National flags which do not bear any forbidden emblem may be tolerated in funeral processions, provided that they follow the coffin. They may, moreover, be brought into the church with a special permission from Rome. This permission was given in 1911 for the flag of the United States.

6° Flags blessed by the Church, should not, however, precede the Cross and clergy, in a funeral procession, but follow the coffin. (S. C. R., March 14, 1903.)

3 — ENTERTAINMENTS AND MOVING PICTURES

1° Churches in which the Holy Mysteries are celebrated must never be used for any other purpose. Theatrical representations, even if moral or pious, must not be held therein. A Decree of the S. C. R., (Dec. 10, 1912), especially forbids magic lanterns, or moving pictures.

2° This regulation also applies to the crypt or basement of consecrated churches. (S. C. R., N° 3546.)

3° As it often happens that, in this country, the sacristies enjoy during the winter the same privileges as the churches, and that religious services are held in them on week-days, the same regulation also applies to them.

PART THE FOURTH

SPECIAL INSTRUCTIONS ON BAPTISM MARRIAGE AND ABJURATION.

CHAPTER I

BAPTISM

Parents — Baptism being the first of the Sacraments, and the principle of spiritual regeneration, the Parish-Priest shall instruct parents to present their children for Baptism without delay.

Doctors — Catholic doctors should be reminded of the obligation of procuring Baptism in case of necessity. They should be acquainted with the following principles of Catholic theology on this point.

1° In a difficult child-birth, when there is danger that the child will not be delivered alive, the doctor should baptize it in the mother's womb. The child, if delivered, shall afterwards be baptized *sub conditione*.

2° Should the mother die before giving birth to her child, the doctor should immediately attend to the temporal and spiritual life of the child.

3° Children prematurely born, even during the first months which follow conception, should be baptized under condition, unless death be absolutely certain.

Midwives — Catholic midwives should be instructed by the Parish-Priest as to the matter and form of Baptism, and the manner of baptizing. They shall be told how and when to act in any difficult case, should they have to replace the doctor.

Godparents — For *validity* it is required : 1° that the sponsor should be baptized, have the use of reason, and wish to act in that capacity ; 2° that he should not belong to any heretical or schismatical sect ; or either be, by condemnatory or declaratory sentence, excommunicated, or juridically convicted of infamy, or incapable of lawful acts ; finally, that he should not be a deposed or degraded Cleric ; 3° neither the mother, father, or consort of the baptized person may act ; 4° the sponsor should be chosen by the baptized person, or by his parents or guardians or, in default of these, by the Minister of Baptism ; 5° he should hold or touch the subject of Baptism either personally or by proxy, or at the very least, he should receive the said subject immediately after Baptism at the Font, and from the Minister of Baptism. (Codex, Can. 765.)

For *licitness* it is necessary : 1° that the sponsor should have attained the age of fourteen years, unless the Minister of Baptism should judge otherwise for sufficient reasons ; 2° not a criminal, even unsentenced or excommunicated, or incapable of lawful acts, or legally convicted of infamy ; finally, neither interdicted, nor a public criminal, nor infamous in fact ; 3° he should know the rudiments of the Faith ; 4° Novices in Religious Communities may not act, except in case of necessity, and with the authorization of the local Superior ; 5° Clerics in Holy Orders may not act without permission from the Ordinary. (Codex, Can. 766.)

It is, however, permissible in certain cases to invite non-Catholics, not as godfathers or godmothers, but as wit-

nesses, and, in the latter capacity, they may sign the register.

If possible there should be at least one godparent, even for private Baptism. If this were not found possible, there must be one present when the ceremonies of Baptism are supplied ; but in this case he does not contract spiritual affinity. (Codex, Can. 762, §2.)

When Baptism is administered *sub conditione*, the godfather of the first Baptism should be present if possible ; but, if he cannot attend, it is not necessary to have another. (Codex, Can. 763, §1.)

In the case of Baptism *sub conditione*, neither the godfather of the first Baptism, nor the assistant at the second Baptism, can contract spiritual affinity, unless they are one and the same person. (Codex, Can. 763, §2.)

Baptismal Font — While it is allowed to give Baptism in any place in case of necessity, the proper place to administer Solemn Baptism is in the church and at the Font ; the Baptistery should be in a decent place, free from cold or dampness, surrounded by a railing, and closed with a lock and key. It should contain a picture or statue representing the Baptism of Our Saviour by Saint John.

House Baptism — Solemn Baptism may never be given in private houses unless, 1° A formal request be made on behalf of the sons or nephews of Royal Families, or Governor Generals ; 2° The Ordinary of the place deem expedient to grant permission in some extraordinary cases, and for just and reasonable causes.

In these two cases, Baptism should be administered in the private chapel of the house, or at least, in the best room, and with Baptismal water. (Codex, Can. 776.)

Baptismal Names — As it is by the Sacrament of Baptism that the child is regenerated and spiritually born, it is

desirable that he be inscribed among the children of the Church under a name given to him at that time. Parish-Priests should prevent the giving of names drawn from romance or mythology, and should request parents to give to their children names of saints, whose virtues they will afterwards imitate, and whose assistance they will invoke. Should the parents desire to give other names, the Parish-Priest shall add to the names imposed by parents that of a male or female saint, and inscribe both names in the register. (Codex, Can. 761.)

CHAPTER II

MARRIAGE

1 — PLACE OF MARRIAGE

When the contracting parties belong to different parishes, the marriage should take place as a rule in the parish of the bride. (Codex, Can 1097, §2.)

To be valid, the ceremony must take place before the Parish-Priest or Ordinary of the place, or before another priest delegated by one of these and at least two witnesses, according to the rules explained in Canon Law, and due reference being paid to the exceptions therein mentioned. (Codex, Can. 1094.)

The presence of the Parish-Priest at a marriage in his own parish is licit when one of the contracting parties (as a general rule the bride, (Codex, Can. 1097, §2) has a domicile or quasi-domicile in his parish, or has lived there for a month, or has domicile or quasi-domicile in the diocese. Should neither of the parties have domicile or quasi-domicile as above mentioned, the Parish-Priest must, for licitness, have received authority from the Parish-Priest or Ordinary of the place in which one of the parties has domicile or quasi-domicile, or has lived a month, or from the Ordinary of the place in which such person has domicile or quasi-domicile, in the diocese, unless the contracting parties are Nomads (gypsies) or, finally, in case of great necessity. (Codex, Can. 1097, §1, 2, 3, and 94.)

The lawful Parish-Priest, or Ordinary, of Nomads, or of those who have merely diocesan domicile or quasi-domicile, is the Parish-Priest or Ordinary of the place in which they are at the moment. (Codex, Can. 94, §2, 3.)

The Parish-Priest should not, however, assist at the marriage of persons without domicile, unless he has received authorization from the Ordinary or his delegate. (Codex, Can. 1032.)

The marriage of two Catholics should always take place in the parish-church, and may not be celebrated in another church or in a public or semi-public oratory without the permission of the Ordinary or Parish-Priest. (Codex, Can. 1109, §1.)

The Ordinary may not permit the celebration of marriage in a private house, except in extraordinary circumstances, and for a just and reasonable cause. He should not permit the use of seminary chapels or chapels of religious houses unless in urgent necessity, and with due precautions. (Codex, Can. 1109, §2.)

2 — PRECAUTIONS AS TO VALIDITY OF MARRIAGE

The facility with which, under the *Ne temere* Decree, one may become the subject of a Parish-Priest in order to contract marriage before him, makes it very urgent that the latter should observe the rules established for ascertaining the liberty of the contracting party. Should these prescriptions be neglected, persons who have already contracted marriage are liable to present themselves. It is therefore important that the Parish-Priest should conform to the following prescriptions :

Before the celebration of marriage, it must be established that there is nothing against its validity or licitness. (Codex, Can. 1019, §1.)

In danger of death, and when no other proof can be had, it will suffice, in the absence of contrary indications, that the contracting parties affirm under oath that they have been baptized, and that there is no impediment to the marriage. (Codex, Can. 1019, §2.)

The Parish-Priest who is to assist at the marriage should find out in good time if there is any impediment. He should then examine the bridegroom and the bride separately and carefully in order to find out if there is no impediment, if there is free consent, and if, in the case of the bride especially, there is a sufficient knowledge of the Christian Faith, unless this last question should appear unnecessary. (Codex, Can. 1020, §1 and 2.)

It is the duty of the Bishop to draw up instructions as to the manner of these inquiries. (Codex, Can. 1020, §3.)

Unless Baptism has been conferred in his own parish, the Parish-Priest should demand a certificate of Baptism from both parties, or from the Catholic party alone in case of a mixed marriage. (Codex, Can. 1021, §1.)

To establish the liberty of the person who has already contracted marriage, the decease of the former partner must be proved, if possible, by an authentic extract from the register of the parish or hospital, or from the civil authorities of the place of decease. In default of such authentic act, the statement of two respectable witnesses who were personally acquainted with the deceased, and who agree as to the place and cause of death and other essential circumstances, must be obtained ; should this not be possible, a single witness may suffice, provided that he fulfils the necessary conditions, and that his deposition is backed by other proofs of veracity.

When no witness can be obtained, proof of decease must be sought by *conjectures, probabilities and circumstances* in each case.

When the decease of a former partner cannot be established by authentic documents or sworn testimony, the Ordinary shall proceed to make the inquiry ordered by the Instruction of 1868 on this point.

Those who have not been confirmed should receive this Sacrament before contracting marriage, if they can do so without grave inconvenience. (Codex, Can. 1021, §2.)

3 — MIXED MARRIAGES

Marriages contracted between persons professing the Catholic religion and those who do not are extremely dangerous. The numerous cases of loss of Faith caused by such unions, and the constant instructions of the Holy See, place a grave obligation on Parish-Priests and Confessors to foresee and prevent these unions which the Church looks upon as detestable. It is therefore important, in places where this danger exists, that the Parish-Priest should frequently explain the teachings of the Church on this point, and discourage young people from associating with those who do not share their faith. Parents should be reminded of the great danger that exists for the Faith and Salvation of their children.

When it is seen that a mixed marriage cannot be prevented, the Parish-Priest shall proceed to ask and obtain dispensation. In the request made for this purpose to the Ordinary, he will state whether the non-Catholic has been baptized or not ; in the first case there is an impediment of *mixed religion*, and in the second case, of *disparity of cult*.

Before the celebration of marriage, the Parish-Priest shall make sure that 1° there is no danger of perversion for the Catholic party ; 2° that all children of either sex shall be educated in the Catholic religion ; 3° that the Catholic party shall endeavor to bring his or her consort to the faith and unity of the Catholic worship ; 4° that neither before or after marriage any other ceremony shall be held before a Protestant Minister.

The Parish-Priest shall require a promise in writing from the Protestant party, in presence of two witnesses, to the effect that he (*or she*) shall respect the conditions laid down by the Catholic Church. (The formula will be found at the end of this chapter.) The Parish-Priest shall sign this document, with the non-Catholic party and two witnesses ; a copy shall be sent to the diocesan officialty, and another copy kept in the archives of the parish.

The marriage shall be celebrated in a sacristy, presbytery or private house, but never in the church ; if the Blessed Sacrament is kept in the sacristy, the marriage may not be celebrated therein.

During the ceremony, the Officiating Priest shall wear neither surplice nor stole, and shall not offer any prayer, make any exhortation, or perform any religious ceremony.

Should grave difficulties be foreseen in the application of these rules, the Ordinary shall be consulted.

The Priest who assists at a mixed marriage must not content himself with hearing the expresion of mutual consent made by the contracting parties, but must require their mutual consent, saying : “ N., wilt thou take N., here present, for thy lawful wife ? — N., wilt thou take N., here present, for thy lawful husband ? ”

On the affirmative reply of the contracting parties, in the presence of two witnesses, they may be considered lawfully married.

After the ceremony, the following act should be drawn up and signed, according to the instruction of the Propaganda, June 25, 1884 : “ . . . the Parish-Priest is obliged in conscience to see that the conditions promised by the contracting parties are faithfully observed and that they really produce their desired effect.”

FORMULA

TO BE SIGNED IN DUPLICATE BY THE NON-CATHOLIC
PARTY IN A MIXED MARRIAGE

I, the undersigned..., not professing the Catholic religion, wishing to contract marriage with N..., who is a member of the Catholic Church, propose to do so with the understanding that the bond formed by this marriage is indissoluble except by death. I promise that I will leave to N... complete liberty in the practice of the Roman Catholic faith, and that all children of either sex, born of this marriage, shall be baptized and educated in the faith and according to the teachings of the Roman Catholic Church, even should N.... die before me. I further promise that no religious ceremony other than that performed at present by the Catholic Priest will take place on the occasion of this marriage.

Signed in presence of N... and N..., witnesses called for this purpose, on the... day of...

.....
..... } Witnesses
.....

N. B.— One copy of this formula, duly signed, should be sent to the Bishop, and the other kept in the Parish Archives.

CHAPTER III

RECEPTION OF CONVERTS

Instructions for the receiving of Converts into the Catholic Church, according to the directions of the Sacred Congregation of the Holy Office and of the Codex.

In conversione hæreticorum inquirendum est primo de validitate baptismi in hæresi suscepti. Instituto igitur diligenti examine, si compertum fuerit, aut nullum, aut nulliter collatum fuisse, baptizandi erunt absolute. Si autem, investigatione peracta, adhuc probabile dubium de baptismi validitate supersit, tunc sub conditione iteratur, juxta ordinem baptismi Adultorum. Demum, si constiterit validum fuisse, recipiendi erunt tantummodo ad abjuratorem, seu Professionem Fidei. Triplex igitur in conciliandis hæreticis distinguitur procedendi methodus :

I — *Si Baptismus absolute conferatur, nulla sequitur abjuratio, nec absolutio, eo quod omnia abluit Sacramentum Regenerationis.*

II — *Si Baptismus sit sub conditione iterandus, hoc ordine procedendum erit :*

1° ABJURATIO, SEU FIDEI PROFESSIO

Abjuratio vero habetur juridice peracta cum fit coram ipso Ordinario loci vel ejus delegato et saltem duobus testibus. (Ex can. 2314. §2, Codicis.)

Sacerdos superpelliceo et stola violacei coloris indutus, sedet in cornu Epistolæ, si SS. Sacramentum asservetur in tabernaculo, sin minus in medio Altaris, et coram illo genuflectit Neo-Convertus ; qui Codicem Evangelii dextera

manu tangens, emittit professionem Fidei, prout inferius habetur ; vel si nesciat legere, Sacerdos prælegit eidem tarde professionem, ut Conversus eamdem intelligere, et cum Sacerdote distinctis verbis pronuntiare possit.

PROFESSION OF FAITH

I, N., having before my eyes the Holy Gospels, which I touch with my hands, and knowing that no one can be saved without the faith which the Holy Roman Catholic Church holds, believes and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching.

I now, with grief and contrition for my past errors, profess that I believe the Holy Roman Catholic Apostolic Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And specially I profess that I believe :

One only God in three divine Persons, distinct from, and equal to, each other — that is to say, the Father, the Son, and the Holy Ghost ;

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of Our Lord Jesus Christ ; and the personal union of the two Natures, the divine and the human ; the divine Maternity of the most holy Mary, together with her spotless Virginity ;

The true, real and substantial presence of the Body, together with the Soul and Divinity of Our Lord Jesus Christ, in the most holy Sacrament of the Eucharist ;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind : that is to say, Baptism, Confirma-

tion, Eucharist, Penance, Extreme Unction, Order, Matrimony ;

Purgatory, the Resurrection of the dead, Everlasting life ;

The Primacy, not only of honor, but also of jurisdiction of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ ;

The veneration of the Saints, and their images ;

The authorithy of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy mother the Catholic Church has held, and does hold ;

And everything else that has been defined, and declared by the sacred Canons and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy Roman Catholic and Apostolic Church. So help me God, and these His holy Gospels, which I touch with my hand.

Postea, neo-converso genuflexo manente, Sacerdos sedens dicit psalmum Miserere, sive psalmum De profundis, cum Gloria Patri in fine. Quo finito, sacerdos stans dicit :

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster (*secreto*)

Et ne nos inducas in tentationem.

Sed libera nos a malo.

Salvum (salvam) fac servum tuum (ancillam tuam).

Deus meus, sperantem in te.

Domine, exaudi orationem meam.

Et clamor meus ad te veniat.

Dominus vobiscum.

Et cum spiritu tuo.

OREMUS

Deus, cui proprium est misereri semper et parcere ; suscipe deprecationem nostram, ut hunc famulum tuum (hanc famulam tuam) quem (quam) excommunicationis catena constringit, miseratio tuæ pietatis clementer absolvat. Per Dominum nostrum Jesum Christum Filium tuum : qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Deinde Sacerdos sedet et ad Profitentem genuflexum versus, eum ab hæresi absolvit, dicens :

Auctoritate apostolica, qua fungor, in hac parte, absolvo te a vinculo excommunicationis quam (*forsan*) ⁽¹⁾ incurristi, et restituo te sacrosanctis Ecclesiæ sacramentis, communioni et unitati fidelium : in nomine Patris et Filii et Spiritus Sancti. Amen.

Denique abjuranti aliquam pænitentiam salutarem injungat, e. g., aliquas preces, visitare Ecclesiam, aut similia.

2° BAPTISMUS CONDITIONALIS

Qui debent sub conditione baptizari, poterunt ad majorem functionis ecclesiasticæ facilitatem, prius audiri sacramentaliter quoad eorum culparum accusationem.

¹ In dubio gravi aut levi utrum pænitens excommunicationem incurrerit per hæresim professam, Sacerdos hic inserat vocabulum forsam.

Tunc Baptismus conferatur sub conditione juxta ordinem baptismi Adultorum.

Loci Ordinarius potest gravi et rationabili de causa indulgere ut cœremoniæ præscriptæ pro baptismo infantium adhibeantur in baptismo adultorum. (Codex, Can. 755, §2.)

3° CONFESSIO SACRAMENTALIS CUM ABSOLUTIONE CONDITIONATA

Deinde, post collationem baptismatis sub conditione, confessarius, iterum reassumptis per capita cum pœnitente iis, de quibus jam accusationem fecerit, absolvat sacramentaliter pariter sub conditione.

III — *Quando denique validum judicatum fuerit Baptisma, recipitur Abjunctio seu Fidei professio, quam Absolutio a censuris sequitur. Si tamen nonnunquam ejusmodi Neo-Convertus valde desideret ut ritus in ejus baptismo olim omissi hac occasione suppleantur, Sacerdos huic pio ejus voto morem gerere utique liberum habet. Debebit tamen in tali casu adhibere ordinem baptismi Adultorum, et mutare mutanda ob Baptismum jam valide susceptum.*

N. B. — *Sacerdos qui abjurationem receperit, de eo faciet scriptum quod ipse, cum Neo-Catholico ac testibus ejus subscribet, quodque servabit in archivo ecclesiæ suæ, et cujus apographum verum Secretario Episcopi mittet, ut in archivo episcopali servetur.*

PART THE FIFTH

REGISTERS AND FORMULAS

CHAPTER I

KEEPING OF REGISTERS AND FORMULAS OF ACTS

1 — Legislation and directions

1° ECCLESIASTICAL LAW

Ecclesiastical Law imposes upon the clergy the obligation of keeping registers. This obligation as regards Baptism, Marriage, and Death will be found expressly stated in the Roman Ritual immediately before the Appendix :

“ Liber Baptizatorum habeatur in Ecclesiis, in quibus confertur Baptisma... Liber Matrimoniorum... Liber Defunctorum habeatur etiam in omnibus Ecclesiis, in quibus defuncti sepeliuntur. Hi... habeantur a quolibet Parocho.”

“ Advertat in primis Parochus ut, in libris tam Baptizatorum... quam Matrimoniorum et Defunctorum, exprimatur semper non solum nomen personarum quæ ibi nominantur, sed etiam familiam.”

These prescriptions of the Roman Ritual have been promulgated in the Codex (Can. 470, §1) and in the decisions of the Plenary Council of Quebec. (Can. 461, and 524.)

As regards the administration of Baptism, the Council directs (Can. 461) : (Parochi) sedulo et absque mora, nomina baptizatorum, mentione facta de die nativitatis, de patris et parentibus, in proprio libro, minime autem in solutis schedulis, inscribantur, secundum formulam ab Ordinariis præscriptam ". With respect to Marriage, the same Council (Can. 524) recalls the directions of the decree "*Ne temere*" as follows : " Celebrato matrimonio, parochus, vel qui ejus vices gerit, statim describat in libro matrimoniorum nomina conjugum ac testium, locum et diem celebrati matrimonii atque alia, juxta modum in libris ritualibus vel a proprio Ordinario præscriptum, . . . "

The Ritual even provides formulas which may be used in drawing up acts of Births, Marriages, and Deaths. From all this it is evident that Parish-Priests and administrators of churches are bound to keep registers, apart from any obligation of Civil Law. This is a grave duty appertaining to their office. Massillon, in one of his synodal discourses, speaks very strongly against neglect in the keeping of religious registers, which he characterizes as "criminal negligence". He speaks of the Acts which attest to the spiritual birth and marriage of Christians, as "holy and august, authentic and sacred witnesses of the state of religion in a parish". To write these Acts on loose leaves, without order, care or precaution, and to leave them about as documents of no interest and as rubbish, "is," says he, "a sort of profanation and crime, since the evidence of Baptism and legitimate Marriage depends on them." They should therefore be preserved with care and transmitted to posterity.

2° CIVIL LAWS

The government of the country, considering the importance of exact statistics of Births, Marriages and Deaths, for the individual, and the family, and civil society in

general, has, on its own account, drawn up rules for the keeping of Registers.⁽¹⁾

“Both Church and State in the Province of Quebec intrust to Parish-Priests the compilation and custody of registers in which the Acts of Births, Marriages and Deaths are consigned. These Acts officially establish the civil and religious status of those concerned. From their correct or faulty compilation, from their integrity or alteration, from their preservation or loss, many grave results may follow. Well kept registers may spare many a costly lawsuit or, at the very least, insure that justice shall be done. One single entry of birth or marriage badly recorded has often been a cause of family trouble, of disputes as to heritage, and of serious doubts as to the validity of the conjugal bond. It is therefore extremely important that registers be kept in perfect conformity with civil and ecclesiastical laws, so that no mistake may occur in them, either in the drawing up or witnessing of them. Care must also be taken to preserve them in a fire-proof safe.”

3° GENERAL DIRECTIONS

In all churches where Births, Baptisms, Marriages and Deaths are registered, the following rules shall be observed:

- a) A stout register, well bound and covered, should be procured.
- b) The best ink should be used, and the writing should be careful and readable.
- c) The formulas given should be scrupulously followed, with any modifications imposed by circumstances.
- d) The Acts should be entered immediately, without leaving any blank spaces in the books, and signed on the spot.

1. Each diocese shall therefore follow the rules of its own civil province.

e) The back-registers of the parish should be kept in a safe place, and indexed in order to make research easy.

4° SPECIAL DIRECTIONS

In the Province of Quebec, where Parish-Priests and Administrators are obliged to keep the Civil Registers, the prescriptions of the Civil Code of the Province of Quebec, a copy of which is annexed to the register, must be observed. Their attention is specially drawn to the following points :

a) Nothing must be inserted in the Civil Act but what should be declared by those concerned. There should be no notes or comments.

b) The Acts should be drawn up immediately in two registers, one to be preserved in the Church Archives and the other to be deposited at the Court House of the district within the first six weeks of the following year.

c) The Acts should be read to the parties concerned, or to their procurator, and to the witnesses.

This reading should be mentioned by adding the words: "The Act having been duly read".

d) The Priest should remember that he is under a serious obligation of getting witnesses to sign, when these are able to write, and that he himself should sign the Act immediately after them.

e) The volumes of the Duplicate Register may consist of blank pages, or of pages prepared with printed formulas.

f) When the formulas are not printed, the Acts should be drawn up at length, and without leaving any blank spaces.

g) No abbreviations or figures should be used ; all references should be initialed by those who signed the Act, and any changes made should be mentioned at the end.

h) At the close of the year, the register should be indexed, compared with the duplicate, and forwarded to the Court House.

2 — BAPTISMAL REGISTERS

GENERAL FORMULA

On the (*twenty-ninth day of March, nineteen hundred and seventeen*), we, the undersigned Parish-Priest (*of Cornwall*), have baptized (*John Patrick*) born yesterday, legitimate son of (*John Henry Smith, merchant*), and of (*Mary Bridget Kelly*), of this parish. The godfather was (*Leo Patrick Kelly, conductor, uncle of the child*, and the godmother (*Margaret Power, his wife*), of the Parish of Belleville, who with the child's father have signed with us, the Act having been duly read.

.....

.....

.....

REMARKS

1° *Absence of Godparents* — If unavoidable, should be mentioned at the end of the Act.

2° *Proxies* — If the godfather and godmother were represented by proxies, the fact should be mentioned as follow : ... "The godfather was N., represented by N. verbally named, *or* named in writing as proxy. The godmother was N., represented by N., verbally named, *or* named in writing as proxy.

3° *Signature* — If any witness is unable to sign, mention should be made of the fact : “ who has declared that he cannot sign ”.

4° *Ceremonies of Baptism* — Should the child have already been baptized in danger of death, the phrase “ We have supplied the ceremonies of Baptism to N., validly baptized, by N., (at home or at . . . Hospital, in danger of death) should be used instead of “ We have baptized ”.

5° *Conditional Baptism*. If there is any doubt as to the validity of Baptism previously conferred, the Sacrament must be administered *sub conditione*, and the Act drawn up should make mention of the fact by adding after the word “ baptized ” *conditionally*.

6° *Children from other Parishes*.— If a child is baptized in a parish other than that to which it belongs, the Priest who baptizes it should mention its parish in drawing up the Act, and send a certificate of Baptism or an authentic copy of the Act to the Parish-Priest concerned, so that he may note same in his own register.

7° *Illegitimate Children* — In these cases the name of the mother may be mentioned in the Act of Baptism, if it is publicly known that she is the mother of the child, or if she asks this of her own free will in writing or before two witnesses. The name of the father may also be mentioned, if he asks this in the same manner, or if he is already known by some public document. In other cases the child shall be entered in the Baptismal Register as that of unknown parentage. (Codex, Can. 777, §2.)

8° *Children of Doubtful Parentage*. Should the husband disown a child born of his wife (Art. 218 to 227, Civil Code of the Province of Quebec) :

The Parish-Priest should advise the husband to do nothing which might seem an acknowledgment of parentage, as, for instance, choosing a name or godparents for it, and, above all, assisting at its Baptism. (Art. 1314, 1315, 1316, of the Code of Civil Procedure of the Province of Quebec.)

The Act should be drawn up as if the child were legitimate, mentioning the absence of the father. If any protest is made to the Priest, he shall make no mention of it in the Act. He shall simply signify his intention of following the decision of the Civil Law. Should the mother choose neither name nor godparent, the Parish-Priest shall be careful to confer a Christian name other than that of the husband, or any other person suspected of being the father of the child. Should the Civil Courts subsequently order any modification of the Baptismal Act, the Parish-Priest shall enter this in the margin, indicating the name of the Judge, and the date of the order. (Art. 76 Civil Code of the Province of Quebec.)

9° *Abandoned Children* — In this case the Act shall be drawn up as for an illegitimate child. It should be noted that, in these cases, Baptism should always be given *sub conditione*, even though there should be a letter attached to the child's clothing, saying that Baptism has been conferred. Mention should be made in the Act of the day and place in which the child was found, the name of the person by whom it was found, and its probable age.

3 — ADDITIONS TO BAPTISMAL REGISTER

The Parish-Priest should note opposite their respective names, in the Baptismal Register, the date of marriage subsequently contracted by baptized persons ; if either of the persons or both of them have not been baptized in his parish, he should immediately inform the Parish-Priest or priests concerned, either directly or through the diocesan

secretary, so that the marriages shall be duly entered in the places concerned. (Decree *Ne temere*, Art. 9, paragraph 2, Codex, Can. 470, §2.)

Confirmation, Sub-diaconate, and Solemn Religious Profession should also be noted on the baptismal Act. (Codex, Can. 470, §2.)

4 — MARRIAGE REGISTER

GENERAL FORMULA

On the (*day, month, and year*), after the publication of three Banns of Marriage during Parochial Mass, we, the undersigned (Parish) Priest of . . . (*or duly delegated*), have required and received the mutual consent of N . . . (*Christian surname and occupation of husband*) of . . . Parish, son of age of . . . and . . . of . . . Parish and . . . of . . . Parish, daughter of age of . . . and . . . of . . . Parish, and have blessed their Marriage in the presence of . . . and . . . who (with the bride and groom, etc.) sign with us, after due reading of this Act.

REMARKS

1° *Dispensation of Banns.* This should be noted in the Act as follows :

“Dispensation of one (*or of two*) Banns of Marriage having been granted by the Ordinary on . . . , and the third Bann (*or, the other Bann*) having been published on . . . ”

2° *Dispensation of Impediments* — These should be mentioned as follows :

“Dispensation of the third (*or other*) degree of consanguinity (*or affinity*), and the dispensation of two (*or one*) Banns having been granted by the Ordinary, on . . . , and the third Bann (*or two other Banns*) having been published at Mass on . . . ”

3° *Second Marriages* — If one or other of the contracting parties or both have already been married, this fact should be mentioned in the Act, and the names of the deceased partners mentioned. The names and surnames of the parents of the contracting parties should not be omitted. The formula should read as follows :

“Between N . . . , widower of N . . . , son of N . . . and of N . . . , on the one part, and N . . . , widow of N . . . , daughter of N . . . and of N . . . , on the other part.

4° *Minors* — The Civil Law does not allow the marriage of minors without the consent of their parents or guardians. According to the Civil Code of the Province of Quebec, (Art. 119 and 120), children who have not reached the age of twenty-one years must obtain the consent of both parents ; should one of them be dead or unable to express his will, the consent of the other suffices ; should the minor be an orphan or of illegitimate birth, he (or she) should request from the Civil Authorities the nomination of a guardian, who may authorize the marriage. (Civil Code, 121, 122.)

The consent thus obtained should in all cases be mentioned in the Marriage Act. (Art. 119-121.)

5° *Opposition to Marriage* — If this occur, authority to proceed should be obtained by the Minister from the civil authorities. (Civil Code of Quebec, Arts. 61 and 62.) Where a minor or minors are concerned, the Minister shall not proceed until he has a written permission, as required *ad hoc* in Par. 4 above, which he shall afterwards preserve in the Archives.

The consent required in Pars. 4 and 5 shall be mentioned in the Act as follows : “We, the undersigned Priest, having received the consent of both parents (or of one parent or of the guardian Mr. . . . , or of the family council, as the case may be) to the marriage of . . . he (she) not

being of age, have required and received (etc. as in general formula).

6° *Marriage of strangers* — Mention should be made of this circumstance, and the necessary authorizations quoted.

7° *Matrimonia conscientiae* — These should not be entered in the general register, or mentioned in the Baptismal Register, but simply recorded in the private Episcopal Archives. (Codex, Can. 1107.)

SPECIAL FORMULAS

Revalidation of Marriages

When a marriage which was null and void by reason of a public impediment, is validated, it is entered as usual, making mention : 1° of the date and place at which the first ceremony was celebrated ; 2° the kind of impediment which made it null ; 3° the dispensation obtained ; furthermore, when possible, a note shall be placed on the Act referring to the first ceremony, to the effect that the marriage has been revalidated on such a date and in such a parish.

The formula for the revalidation of a marriage may thus be written.

On the (*day, month and year in letters*), in presence of the undersigned Parish-Priest (*or Curate or Delegate authorized by*), N. (*full name, occupation, domicile*), son of age (*or minor*) of N... and of N... (*full name, occupation and domicile of parents*), on the one part, and N... (*full name, occupation and domicile*), daughter of age (*or minor*) of N... and of N., (*full name, occupation and domicile of parents*), on the other part, have presented themselves, and declared that they have already contracted marriage on (*or about*) (*the day, month, and*

year in letters), in the Parish of . . . , but that, the said marriage being null and void in consequence of a direct impediment of (*herein insert nature and degree of impediment*) which has been since discovered, they now desire to revalidate their Marriage. In virtue of the dispensation of this impediment and of publication of Banns granted by the Ordinary, we, the undersigned Parish-Priest, (*Curate or Authorized Delegate*), have required and received their mutual consent in presence of N . . . and N . . . (*full names of two witnesses, mentioning the degree of relationship, if any*) who, with the contracting parties, have signed the Act which has been duly read to them.

If the marriage was null and void on account of a secret impediment, it should not be entered. It may occasionally be useful to furnish a written declaration to the parties immediately concerned.

Formula of Mixed Marriage

On the (*day, month and year*), in virtue of a Dispensation from the impediment of Mixed Religion (*or Disparity of Cult*) granted by the Ordinary of . . . Diocese, we, the undersigned Parish-Priest (*Curate or Authorized Delegate*) have required and obtained the mutual consent of N . . . (*full name, occupation and domicile of husband*) of the Catholic religion (*or not of the Catholic religion*), son of age (*or minor*) of N . . . and of N . . . (*full names, occupation, and domicile of parents*), of the one part, and of N . . . of the Catholic religion (*or not of the Catholic religion*), daughter of age (*or minor*) of N . . . and of N . . . (*full names, occupation, and domicile of parents*), of the other part, in the presence of N . . . and of N . . . (*full names of at least two witnesses, mentioning relationship if any*), who, with the bride and groom, etc., have signed with us (*if any are unable to sign, the fact should be mentioned*), after due reading of this Act.

5 — BURIAL REGISTER

GENERAL FORMULA

On the (*day, month and year in letters*) we, the undersigned Parish-Priest, have interred in the Cemetery of this Parish the body of N... (*name, occupation, and name of consort, if married*) of ... Parish, who died in this Parish on... (*day, month, and year*), at the age of... (*years, months, and days*), after having received from N... one or more Sacraments of the Church, (*mentioning which*). The following witnesses were present, and have signed with us after due reading of this Act.

REMARKS

1° *Widowhood* — This should be indicated with the name of the former consort.

2° *Unmarried Persons* — For unmarried persons add : son or daughter of N... and N... (*giving the profession of the father*).

3° *Illegitimate Children* — Add : Born of unknown parents, giving name and domicile of the person with whom the deceased lived.

4° *Untoward Deaths* — Bodies of persons found drowned or dead in public places, or bearing marks of untoward or violent death, or having died in suspicious circumstances, should not be buried before the requisite procedure in such cases has been carried out by the Coroner, or his assistants, and a certificate received from them. In the Act of Burial, the manner of death should be mentioned, and any description which might identify the unknown person should be added, together with the reference to the Coroner's certificate.

5° *Young Children* — In drawing up the Act of Burial of a child who died without Baptism, or after Baptism without the ceremonies of Baptism, its birth should be counted among the Baptisms of the year. The marginal column should therefore indicate the Birth number, or Baptismal number as the case may be, and the Burial number. Where there is one Cemetery for several parishes, the Registrar should send the Parish-Priest a copy of the Burial certificate of the child, in order that his birth may be registered.

SPECIAL FORMULA FOR BODIES DELIVERED UP FOR
DISSECTION

(46 *Vict.*, Chap. 30, §9, 1883)

On the (*day, month and year*), the undersigned... Esq., Inspector of Anatomy for the District of Quebec (*Montreal, etc.*), or Under-Inspector of Anatomy for the Judicial District of...), has presented himself to us in conformity to the Act 46 *Vict.*, Ch. 30, §9, and has required us to record in this Register the decease of N... son (*or daughter*) of N... and N..., (*or husband, or wife of N...*), who died on..., in the... Hospital (*or the Prison*), (*or was found dead at...*), aged... months, or... thereabouts, and belonging to the Catholic Religion. The said Inspector (*or Sub-Inspector*) has signed with us, after due reading of this Act.

.....

CERTIFICATE OF DEATH FOR THE BOARD OF HEALTH

The laws of the Province of Quebec (46 *Vict.*, Ch. 29) oblige persons charged with the registration of Civil Acts to furnish the Provincial Board of Health with a Certificate of Death :

“ Every Doctor who has given his professional services during the last sickness of a deceased person must certify the decease, and causes of same, under his signature. In cases where no Doctor was called, or where it was found impossible to have a Medical Certificate, a statement should be signed either by the Minister of Religion who attended the sick person or by two respectable people, establishing the cause of death to the best of their knowledge. This certificate is required by the person charged under the Civil Code with the registering of Civil Acts before permission is given for burial. On the first juridical day of every month, the person charged with Civil Registration shall submit to the Provincial Board of Health all certificates received during the previous month.”

Parish-Priests or Chaplains should therefore demand a Certificate of Death before proceeding with a burial, and faithfully transmit such certificates to the Board of Health every month. Formulas containing the full name of the deceased, age, sex, nationality, profession, date of death, length of malady, and cause of death are furnished on printed forms by the Board of Health.

CHAPTER II

VARIOUS FORMULAS

1—ACT OF ABJURATION

On the (*day, month and year*) we, the undersigned (Parish Priest or Curate, etc.), in virtue of the faculties granted to us by the Ordinary of the Diocese, have received a Profession of Catholic Faith from (*name and surname*) . . . years of age, son (*or daughter*) of N. and N., (*or husband, or wife of N.*), and have baptized him (*or her*) (*under condition*), and absolved him (*or her*) from heresy and censure, in the presence of N. and N., who have signed this Act, it having been duly read to them.

N. B.—This Act should be preserved in the Special Register used for less frequent Acts, e. g., Blessing of Churches and Schools. A copy should be sent to the Diocesan Officialty.

2 — BETROTHAL

On the (*day, month, and year*) N., of . . . , son of N. and N., has contracted a solemn betrothal to N., of . . . , daughter of N. and N. Both conjointly promise to contract marriage within . . . and have signed this Act with the undersigned (Parish-Priest), it having been duly read to them.

N. B.—If either of the contracting parties be unable to sign, this fact should be mentioned and an additional witness shall sign.

3 — CERTIFICATE OF BANNS

Having copied the Banns as they were read, the Parish-Priest shall add :

We, the undersigned (Parish-Priest), certify that the above Banns of Marriage were published (*once, twice, three times*) at the Parochial Masses in this Parish of . . . , and that no impediment or opposition to this Marriage has been discovered.
...day of . . .

N. B.— This certificate should not be delivered until twenty-four hours have elapsed since the last publication.

4 — CERTIFICATE OF FREEDOM

We, the undersigned (*Parish-Priest*), of . . . , Diocese of . . . , Canada, hereby certify to all concerned that the bearer N., aged . . . , who left this Parish on the . . . of . . . had not at that time contracted any bond of marriage. In witness whereof our signature, given at . . . , on . . .

5 — CERTIFICATE OF MARRIAGE

We, the undersigned (*Parish-Priest*) of the Parish of . . . , in the Diocese of . . . , certify by these presents that N. and N. were lawfully married according to the Catholic rite, in the above mentioned Parish church of . . . , on . . . of . . .
In witness whereof our signature, given at . . . , on . . .

6 — EXTRACTS FROM PAROCHIAL REGISTERS

Extract from the Baptismal, Marriage and Burial Register of . . . Parish for the year . . .

The Act of which a copy is desired shall then be written out in full from the Register, without addition or alteration.

In the case of Baptismal Acts, the marginal notes referring to marriages must also be copied. The following certificate shall be added ;

We, the undersigned, (*Parish-Priest*) of . . . , certify that the above extract is a true and faithful copy of the original register in the Archives of . . . Parish, . . . the . . . of . . .

7 — NOTICE FOR THE ANNOTATION OF MARRIAGES IN BAPTISMAL REGISTER

. . . the . . . of . . .

In this Parish, N., son of N. and N., baptized at . . . , on . . . , has contracted marriage with N., daughter of N. and N., baptized at . . . , on . . .

Witnesses :

.

8 — MARGINAL ANNOTATIONS

Confirmed at . . . , on . . .

Received the sub-diaconate on . . . , at . . .

Made solemn religious profession on . . . , at . . .

Contracted marriage with N . . . , on . . . , at . . .

9 — TESTIMONIALS

We, the undersigned, (*Parish-Priest*) of . . . , in the Diocese of . . . , Canada, hereby certify to all concerned that the bearer N., aged . . . , now about to leave this parish, was born of Catholic parents, (*or is a convert to the Catholic religion*), and is a good and practical Catholic.

We also certify that he is not bound by any ecclesiastical censures which would prevent his admission to the

Sacraments. In virtue of which, we append our signature at . . . , on . . .

N. B.— If the parishioner is going abroad, the following Latin formula shall be used :

Ego, infrascriptus, rector ecclesiæ parochialis N., in dioecesi . . . in Canada, omnibus has litteras inspecturis fidem facio N., parochianum meum, annos . . . natum, catholicis honestisque parentibus ortum, bonis moribus esse imbutum, fidelemque cultorem religionis catholicæ ; nec ullo censurarum ecclesiasticarum vinculo irretitum quominus ecclesiæ sacramentis participare possit.

Datum . . . sub chirographo meo, die . . . mensis . . . , anno Domini . . .

10 — BLESSING OF CHURCHES, ETC.

When there is a blessing of a foundation-stone, church, school, cemetery, one or several bells, Stations of the Cross, an authentic Act should be carefully drawn up in a Church Warden's Register or in the Register of parish documents, if there be one. The body of this Act should read as follows :

On the (*day, month and year*) of our Lord, we, the undersigned Bishop, (Vicar-General or Parish-Priest) of... (being duly authorized by the Ordinary), have blessed with prescribed solemnity the foundation stone of the church of . . .

REMARKS

1° In the case of a church, the material (wood, brick or stone) should be mentioned, with the outside and inside measurements ; the names of the architect and contractors should be given, and also those of the Acting Church-Wardens with that of the Celebrant of the first mass.

2° In the case of a cemetery, the dimensions should be given.

3° In the case of church bells, the name of the maker, the weight of each bell, and the name given to it, with the names of the principal donors, and the sponsors who acted in the ceremony should be recorded.

The Act may be concluded in the following manner :
A large number of the clergy and laity were present, and many have signed this Act with us.

At . . . , on . . . , as above.

N. B.— The Officiant should sign after all others.



PART SIXTH

TEMPORAL ADMINISTRATION

CHAPTER FIRST

PROPERTY AND ADMINISTRATION

1 — PROPERTY

The Catholic Church, of its nature and independently of the Civil Power, has the right to acquire and possess such property as she may judge necessary for her spiritual ends. This right of acquisition and possession appertains not only to the Universal Church but also to particular churches, institutions and religious organizations which have been canonically erected by lawful authority.

Throughout the ages the Universal Church has thus acquired temporal possessions from different sources and, in particular, the domain of St. Peter, to which she still lays claim. Dioceses, in virtue of their erection by the Sovereign Pontiff, Parishes, Seminaries, Colleges and all institutions of religion, charity and education, in virtue of their canonical erection by the Bishop, receive a legal personality, which renders them capable of acquiring and possessing temporal goods.

2 — ADMINISTRATION

The right of possession logically entails that of administration. As lawful owner of temporal goods and lands, the Church, in administering for the support of its Ministers and the maintenance of its works of such resources as Providence has placed within its hands, makes use of a manifest right.

The administrators of ecclesiastical property are : the Sovereign Pontiff for the Universal Church, the Bishop for the Diocese, the Parish-Priest, with the aid of the Church-Wardens, for the Parish.

1° *The Sovereign Pontiff is the supreme administrator of all the possessions of the Church . To him all Bishops are obliged to render an account of their temporal administration at certain fixed dates. It belongs to his authority to establish rules according to which the property of the Church shall be administered, and his permission is necessary if there is any question of alienating precious property or lands of great worth. In virtue of the supreme dominion which he possesses over all ecclesiastical property, he is the lawful administrator of all such which may come to be without a local owner.*

2° *The Bishop, in his Diocese, is the administrator of all ecclesiastical possessions which are subject to his rights as Visitor. The function of administrator confers upon the Bishop the right and duty to watch faithfully over the conservation of all the patrimony of his Diocese. In virtue of this function the Bishop is obliged to visit all parishes, to exact an account of parochial administration, to visit Seminaries and Colleges, Hospitals and any other institutions which have not right of exemption, in order to control their temporal administration ; and as executor of the pious wishes of deceased benefactors, the Bishop has the right and the duty to*

exact an account of the administration of Pious Foundations, in order to see that they are prudently administered, and the charges upon them faithfully fulfilled. As he is obliged to render an account of his administration to the Sovereign Pontiff, the Bishop has the right to see that all those who, under his jurisdiction, administer ecclesiastical property, observe the wise prescriptions which have been made on the subject of alienation, and to increase as far as possible the patrimony of which the administration was confided to him on the day of his consecration.

3° *The Parish-Priest, under the guidance and jurisdiction of the Ordinary, is the administrator of ecclesiastical property in his own parish.* He should consequently draw up a complete inventory of parochial property, watch over its conservation, and refrain from making any important act of administration without having sought the consent of the Ordinary. In consequence of there spiritual prerogatives, Parish-Priests alone have the right of choosing altar-servers, singers, and other employees, such as sacristans, organists, constables, and others who directly cooperate in the celebration of Divine worship. They also have the right of dismissing these employees. As a general rule those nominations having regard to salaried employees may be left to the Church-Wardens, provided that the fundamental rights of the Parish-Priest are not thereby prejudiced. (Cf.: Mignault, *Le Droit Paroissial*.)

4° *The Church-Wardens.*—In the administration of the properties of his parish, the Parish-Priest is assisted by a certain number of laymen called Church-Wardens, who in the eyes of the Church are the collaborators of Ecclesiastical Authority, and who therefore participate to a certain extent in its rights. According to the laws in force in the Province of Quebec, parochial affairs are therefore attended to by an Ordinary and an Extraordinary Council.

The *Ordinary* Council charged with the administration of current affairs is made up of the Parish-Priest and the Church-Wardens in office. This Council has the right : a) to let pews or chairs, chapels, vaults, and burial places in cemeteries, as also to control the design of the latter, and the inscriptions placed thereon ; b) to authorize the Church-Wardens in charge to meet all expenses incurred outside of ordinary daily expenses not exceeding an amount fixed by the General Assembly ; c) to authorize proceedings to recover the ordinary revenue of the Parish Council for carrying out leases and obtaining new titles ; d) to authorize the renting of property belonging to the Parish ; e) to provide for the salaries of employees of the church or parish, and for the ordinary expenses of religion, such as singing of Foundation Masses, purchase of Registers, Announcement and Account books, slight repairs to the church, sacristy or cemetery, and payment of insurance premiums.

The General Assembly, or *Extraordinary* Parish Council, is made up of the Parish-Priest, President, Acting and Past Church-Wardens.

No extraordinary expenses can be incurred without the consent of this Council, inscribed in the Church-Wardens Register, and approved by the Bishop, with due respect to the rights of the Parish Assembly.

No loan, obtained or given, with or without mortgage, can be entered upon without the consent of this Council. It is not necessary that its permission be granted to deposit moneys in a registered bank or savings bank, as this is obvious means of security. The Bank Book must, however, be in the name of the parish, and the signature of the Parish-Priest is required for withdrawal of money.

5° *Parish Meetings*. — The ordinary meeting convokes all Catholic proprietors and tenants in the parish. Certain meetings, called for the purpose of electing representatives for the construction and repair of churches,

convoke only those parishioners who possess, singly or as co-heirs, or have for six months possessed property in the parish, wherein they reside, and who are therefore classed as freeholders.

Parish meetings are held :

a) To elect Church-Wardens.

b) To authorize loans, alienations, or acquisitions of property, and in general for all extraordinary expenses which do not come within the powers of the general Church Wardens' meeting.

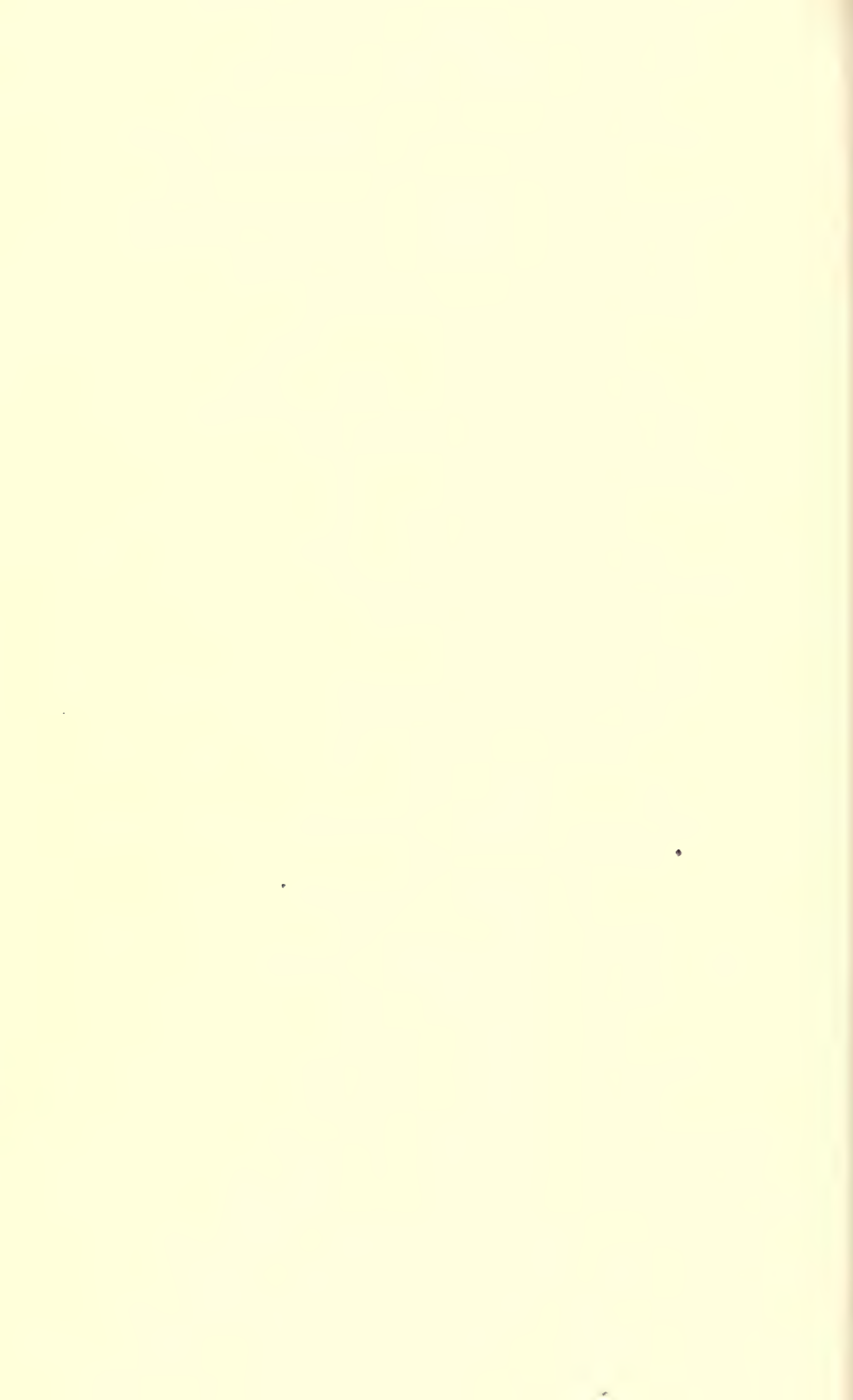
c) To elect representatives (who must be landowners, residing in the parish), for the construction and repair of churches, or other religious buildings, drawing up of accounts, or allotments of subscriptions to pay for property acquired or improved.

d) To enlarge, or change the location of cemeteries.

e) To authorize proceedings taken by the Church-Wardens, or appeals against such pursuits unless they be for recovery of current revenue.

f) To receive the accounts of a Church-Warden retiring from office.

N. B.— The Parish-Priest alone is, by right, President of the ordinary or extraordinary Church Wardens' meetings, and those held by the parish. In his absence they can be presided over only by the Ordinary or his Delegate.



CHAPTER II

CANONICAL AND CIVIL LAW ⁽¹⁾

(Codex, Can, 1205. — Art. 4428, etc., R. S. Q., 1909.)

1 — INTERMENTS

1° The bodies of the faithful should be interred in a cemetery which has been blessed according to the ceremonies prescribed in the Ritual. (Codex, Can. 1205, §1.)

2° No interment should be made without the possession of a certificate establishing the cause of death. (4248.)

3° No corpse should be buried, or even embalmed, before the lapse of twenty-four hours after death. (4430.)

4° Ecclesiastical authority shall designate the place in which interment shall be made within the cemetery. (4431.)

5° In cases not otherwise provided for, the coffin shall be placed in a grave, covered at least with three feet of earth. The Board of Health may however dispense from the application of this rule in special cases. (4432.)

6° The following rules are prescribed by the Codex (Can. 1205, §2) as to burial inside of churches or chapels. No corpses should be buried inside of churches with the exception of those of Bishops in their own Diocese, Abbots or Prelates *Nullius* in their own church, the Sovereign Pontiff, Royal personages, or Cardinals.

1. This chapter, with the exception of paragraphs 1 and 6, is only applicable to the dioceses in the Civil Province of Quebec.

7° Public vaults shall not be built elsewhere than in cemeteries and with the authority of the Ordinary. (4436.)

8° No body shall be deposited in a public vault before the first of November, and all bodies deposited therein must be interred before the first of May. (4437.)

9° When placing bodies in private vaults, precautions, indicated in R. S. Q., 1909, should be observed. (4438.)

10° Diocesan or higher Ecclesiastical Authority may forbid burial in the cemetery, when this is deemed desirable in the interests of decency or of public health. (4440.) Any infraction of such rulings shall render those who take part in such burials, liable to penalties. (4447.)

2 — DISINTERMENT

(R. S. Q. 4441, 1909.)

This may be necessary in two cases :

1° The disinterment of one or more bodies at the request of some interested person.

2° The disinterment of all the bodies in a cemetery.

In the first case, permission may be asked by the person interested. (4442, §7.)

In the second case, it must be requested by the Parish-Priest, and the majority of the Church-Wardens. (4443.)

In any case the authority of the Ordinary must be obtained. (4442, §3.)

If any person has died of Asiatic cholera, small-pox, typhus, diphtheria, scarlet fever, scarlatine or glanders, the permission of the Board of Health is necessary. (4442, §4, and 4434.)

Finally, permission must be obtained from a judge of the Superior Court. (4442, §1, 2, and 5.)

If there is no Judge in the judicial district, a Prothonotary may carry out his function in case of evident necessity. (Civil Code, Art. 33.) In either case the request must always be presented at the office of the Registrar. (*Règles de pratique*, Art. 58.)

With the request presented to the Judge, the authority of the Ordinary and the permission of the Board of Health should be produced ; if the person whose body is to be disinterred did not die of contagious disease, the permission of the Board of Health is not necessary. This fact must be alleged in the request, which, in all cases, must take the form of an affidavit.

When an entire cemetery is to be moved, it is difficult to suppose that there were no cases of contagious disease at all, so that authority should always be obtained from the Board of Health ; the permission of the Ordinary, the request made to the Judge, and the permission of the Board of Health should be preserved at the Registrar's Office. A copy of the civil Ordinance is remitted to the petitioner, and is sufficient authority for the Cemetery-keeper. (4442, §2.)

This copy should therefore be preserved with care.

FORMULA

PROVINCE OF QUEBEC	{	IN THE SUPERIOR COURT
DISTRICT OF		
DIOCESE OF		

Ex parte

(*Full name, residence and occupation of Petitioner*).

Petitioner.

To His Lordship, the Bishop of . . . (*or His Grace, the Archbishop of . . .*)

To one of the honorable Judges of the Superior Court of the Province of Quebec, charged with the administration of justice in the District of . . . (*or, in his absence, to the Prothonotary of the said court*).

Your Petitioner respectfully states :

1° That (*Full name and domicile of deceased*) died on . . . at . . . , and was buried in the parish cemetery at . . . , on . . .

2° That your Petitioner desires to exhume the corpse of the said deceased person in order to rebury it in another part of the cemetery (*or, in a family vault, or in the cemetery of . . . , etc.*)

(N. B.— If there are other reasons, state them here.)

3° That the deceased did not die of contagious malady, nor from any other disease enumerated in Art. 4434 (*or, that the Board of Health has given permission for this exhumation, as will be seen by the Certificate attached*).

4° That your Petitioner is (*insert degree of relationship or motive of request*) of the said deceased, and respectfully asks that you would allow the exhumation of the said body.

(*Place and date of Request.*)

(*Signature of Petitioner.*)

I, the undersigned, Petitioner in this case, make oath and say that the statements contained in the above Request are true and well founded. As witness my signature.

(*Signature of Petitioner.*)

Sworn before me

at

on

Seen and granted.

(*Signature of the Ordinary.*)

3 — CANONICAL AND CIVIL ERECTION OF PARISHES, ETC.⁽¹⁾

When the Canonical erection of a parish, or the annexation of a territory to a Parish, is under consideration, a request signed by a majority of freeholders, residing on the territory which it is wished to organize or annex, must be forwarded to Ecclesiastical Authority. Note that freeholders alone have the right of signature ; this right can be exercised only by those who are of age, and who have possessed singly landed property for six months on the said territory. Resident heirs-of-age enjoy the same privilege.

Conversely it is evident that only resident freeholders and resident heirs-of-age have the right to oppose such a measure. Those who have ceded the ownership of their farms or other real estate, keeping only the use of the same, have no right to sign or oppose such a request unless they have reserved the ownership of at least some part of such property.

With the above mentioned request, a detailed plan showing the limits of the said parish or projected annexa-

¹ CIVIL STATUTES OF THE PROVINCE OF QUEBEC, CHAP. I, TITLE IX, (1909)

"4314. Whenever in a Roman Catholic parish or in two or more neighboring parishes, there exists a Roman Catholic minority speaking a language different from that of the majority, such minority or a portion of such minority, may be erected into a distinct parish for all temporal purposes of their religion, and shall constitute a corporation under the name of " Congregation of the Roman Catholics of . . . , speaking the . . . language." R. S. Q., 3387.

"4315. The erection of such minority or portion of such minority into a separate parish shall be made in the manner determined by this chapter, except that the freeholders shall be replaced by the heads of families belonging to the nationality of such minority. R. S. Q., 3388.

"4316. The head of the family shall determine the nationality to which his family belongs ; and whenever, in two parishes of different nationalities in the same territory, there is a contestation, for the purpose of ascertaining to which of two parishes one or more families should contribute for all religious purposes, the Roman Catholic Ordinary in the diocese in which such parishes exist, shall determine the parish to which such families shall contribute for the temporal purposes of religion. R. S. Q., 3389.

"4317. The Roman Catholic Bishop of the diocese in which such congregation exists, may annex thereto the parishioners of a neighboring parish, speaking the same language, who demand to be thus annexed. R. S. Q., 3390."

tion as designated in the request, must be forwarded. This plan is indispensable, and must be drawn up by a Surveyor.

FORM OF REQUEST

To His Lordship, the Bishop of . . . (*or His Grace, the Archbishop of . . .*).

The humble request of the majority of freeholders residing in a subsequently designated part of the Seigniori of . . . (*or the Township of . . .*), *or* the subsequently designated part of the Seigniories of . . . and . . . (*or, the Townships of . . . and . . .*) professing the Catholic religion, represents most respectfully to Your Lordship (*or Grace*) :

That their dwellings, their lands cultivated and to be cultivated in the said part of the Seigniori (*or Township*) of . . . , *or* the said parts of the Seigniories (*or Townships*) of . . . and . . . , in the County of . . . , District of . . . , comprise a space of territory about . . . miles long, and . . . miles wide ;

That this Territory is bounded on the North (*or the North-East*) by the River, (*or the Seigniori of N . . . , or the Parish of . . . , or the Township of . . . , or the dividing line of such a section, or by such a road, or by the line dividing . . . from . . . in such a section or sections*) ; on the East (*or South-East*) by . . . ; on the South (*or South-West*) by . . . , on the West (*or the North-West*) by . . .

That in the space comprised within these limits there are . . . farms of . . . acres long by . . . acres wide, and (*should this be so*) other smaller (*or larger*) farms, and, besides these, . . . lots subdivided ;

That this number of . . . farms have their titles proved and . . . have already been inhabited by . . . families, which families form a population of . . . souls and . . . com-

municants, which number will naturally augment with the opening up of the country ;

That the farmers already established on said farms could furnish every year, for the support of a Priest charged with their care, about . . . bushels of wheat, about . . . bushels of peas, about . . . bushels of oats, about . . . bushels of barley, about . . . bushels of buckwheat, and . . . bushels of Indian corn, about . . . bushels of rye ;

(That your Petitioners have not, up to the present, belonged to any parish ; but have been visited up to the present by the Parish-Priest of . . .) ;

(or) That your Petitioners have been commonly known as belonging to the Parish of . . . for several years past ; but that the said Parish has never received regular Canonical erection and is therefore only a Mission ;

(or) That the above mentioned territory was formerly a part of the Parish of . . . , or of the Parishes of . . . , and . . . erected by the first Bishops of this country, of which the existence was always recognized by the laws of 1721, approved by a Council of State of H. M. C. M., March 3, 1722 (or by a proclamation dated . . .) ;

That the distance of . . . miles which separates most of your Petitioners from the nearest church (or from the said church of . . . or from the church of the said Parish, or of the churches of the said Parishes of . . . and . . .), from which they have been served up to the present, the difficulty of bad roads, especially in Spring and Fall (or other obstacles, such as the flooding of rivers or streams), the difficulty of sending children to Catechism, of taking infants for Baptism, and the deceased for burial, as well as the difficulty of fulfilling regularly their religious duties, are the powerful motives which have long made them desire to become a Parish (or to be annexed to such a Parish). That it was in view of this (*if such were the case*)

that with your permission (*or* with the permission of your illustrious predecessors) a chapel or church was erected in . . . in which Divine service has been conducted.

Your Petitioners therefore humbly pray that you will be pleased to erect this as a canonical Parish under the invocation of Saint . . . (*or* to annex to the Parish of . . . the above mentionned territory). After having obtained from Your Lordship (Grace) the requisite ecclesiastical decree, your Petitioners will address themselves to the Commissioners named in the Diocese of . . . in accordance with R. S. Q. (4285, Ch. 1, Title IX,), in order to procure for the said new Parish a civil existence of which they recognize the need. And your Petitioners will ever humbly pray, etc., etc.

(Date and Signatures of Petitioners)

N. B.— 1° Those who cannot sign may have their names inscribed and make their mark in a legal manner.

2° Signatures and marks must be made before two witnesses who must : a) sign for identification all the pages of the request even those which have no signature ; b) sign at the end of the request a certificate as follows :

We, the undersigned, certify that the above mentioned Request relating to . . . contains . . . sheets, all signed by us for identification, and that the signatures and marks apposed thereto were freely given in our presence and are genuinely those of whom they bear the names. In witness whereof, we have signed the present Certificate at . . . on . . .

(Signatures of Witnesses)

The request having been received with its accompanying plan, the Ordinary shall name a Deputy to visit the district concerned, in order to verify the facts therein set forth.

The Priest who has received this commission will give notice to those interested of the day and time at which he will arrive for its execution. The following notice shall be drawn up :

NOTICE

To all those who may be interested in the erection of a Parish which may be formed of the Seigniorship of . . . (*or the Township of . . . , or certain parts of the Seigniorships of . . . and . . . , or the Townships of . . . and . . .*) in the Parish of . . . , County of . . . , District of . . . , (*or, if it is a question of annexation*) to those who may be interested in the annexation to the Parish of . . . of a portion of the Seigniorship of . . . , and so on.

You are thereby warned that, on the . . . of the present month, (*or of the month of . . .*), I, the undersigned, Vicar General of . . . (*or Vicar Forane, or Archpriest, or Parish-Priest of . . .*), will present myself at the Church (*or in the Township of . . .*) (*or at the house of M. . . , situated in the said part of the Seigniorship, or Township of . . .*), in virtue of a special commission received from His Lordship the Bishop (*or His Grace the Archbishop*) of . . . , to verify the allegations of a Request dated . . . , addressed to His Lordship by a majority of freeholders living in the said locality (*or localities*), for the purpose of obtaining Canonical erection of the Parish (*or annexation of the said locality to the said Parish*). In consequence of which, all those who believe themselves to be interested for or against the said request, are asked to present themselves on the said date, in the above mentioned place, at . . . o'clock.

. . . .at . . . 19

(*Signature of Deputy*)

The above notice having been drawn up by the Deputy with the variations required by circumstances, a sufficient number of copies will be made, so that it may be published in various places. The Notice should be pub-

licly read on two consecutive Sundays⁽¹⁾ and affixed to the church or chapel door of the church or chapel which is to be parochially organized, or, if there be no church or chapel, in the most public part of the district concerned, e. g., at the school house, or mill, or at a wellknown dwelling in the neighborhood, as well as at the door of the church or chapel from which the interested parties have previously been served.

Should two of the said churches or chapels be under the care of the same Priest, the publication above prescribed may be validly made in that or those churches in which Divine service is celebrated.

If the proposed Parish is on the territory of several Seignories or Townships not yet belonging to any Parish, the notice should be displayed in the most public place possible in each part of the said territory.

The Deputy should not arrive for the execution of his commission before ten days have elapsed after the first publication of the Notice. The second Thursday after the Sunday on which the first publication was made is therefore the first day on which he may begin his inquiry.

The reading of the Notice should be made by a Clerk of the Court, or some other person capable of acquitting himself well of this duty, and the same person may be charged to affix the Notice to the door of the church, etc., at which it shall have been read.

The person, whoever he may be, who has made the publication and affixed the notice, will certify to the fact in a formula, which the Deputy may send to him already drawn up on the back of the notice in the following terms :

I, the undersigned, certify that the notice, written on the other side of this paper, has been publicly read and

¹ If the publications have to be made in several parishes, it is essential that they should take place on the two same consecutive Sundays in all cases, with the exception mentioned in the following paragraph.

affixed by the undersigned to the door of the church (or, chapel) of . . . , after Divine service, on the morning of Sunday . . . and Sunday the . . . As witness my hand at . . . , on . . .

In places where there is neither church nor chapel, and in which the notice has consequently been simply affixed, the certificate will be given as follows :

I, the undersigned, certify that the notice on the other side of this paper was affixed by the undersigned to the (schoolhouse, mill) of . . . , situated in the . . . division of the Seigniori, or Township of . . . , on Sunday the . . . , and on Sunday the . . . As witness my hand, at . . . on . . .

If it is a question of taking a certain portion of territory from one Parish to annex it to another, the notice should be publicly read and affixed as above on the doors of the churches or chapels of the said Parishes, and also affixed in the most public places of the said territory.

The Deputy should hold his assembly near the church or chapel of the locality which is to be parochially organized, and, if there is neither church nor chapel, in the most public place of the said locality.

In order that he may see whether the majority of freeholders in the said locality consent to the Petition which has been presented, it is important that he should have an exact list of all persons possessing property on the territory ; this may easily be obtained from the Tax Registers of the Municipality. By "Freeholder" is understood any proprietor of real estate either personally or as heir-at-law, as above indicated on page 213. Such persons must also be of age. The Deputy shall then draw up a statement as follows :

FORM OF STATEMENT

In the year . . . , on the . . . of the month of . . . , at . . . o'clock, in virtue of the commission given to me by His

Lordship the Bishop (*or*, His Grace the Archbishop) of . . . , under date of . . . , I, the undersigned Vicar General, (*or*, Vicar Forane, Archpriest, Parish Priest, etc.) have presented myself in the Seigniority (*or* Township) of . . . , near the church (*or* chapel) of . . . , (*or* at the mill of, *or* school-house), situated in the . . . division of the said Seigniority and Township, conformably to the notice publicly read and affixed on Sunday the . . . and Sunday the . . . , after Divine service in the morning, at the door of the said church (*or* chapel) of N. (*or* the churches and chapels of N. and of N.) and (*if such was the case*) affixed also on the same two Sundays at the mill of N. (*or* at the school house, etc.) situated in the N. section of the said Seigniority (*or* Township of N.), as appears by the certificate signed by Messrs. N. and N. ; and the people being assembled near the said church (*or* chapel, etc.), in conformity with the invitation addressed to them in the said notices, I have in the first place read in a loud and intelligible voice the said commission and then the request addressed to the said Lord (Arch) Bishop by the Freeholders of the said part of the said Seigniority, (*or* Township) of N., (*or* portions of N.) under date of . . . , for the purpose of obtaining Canonical erection (*or* annexation) ; and proceeding in presence of the whole assembly to execute the said commission I have ascertained : 1° that the said request, (*should this be the case*), after having withdrawn the names of Messrs. N. and N., who have no property on the said territory, *or* who have declared that their names had been placed on the said Request without their knowledge, and against their desire, *or*, that they are at present opposed to the creation of the said Parish, was in fact that of those, to the number of . . . , of which it bears the signatures or certified marks, and that this number forms a majority of freeholders residing on the said territory ; 2° that the establishments of the Petitioners, together with those which shall be subsequently formed cover an extent of territory . . .

miles long, and . . . miles wide, which appears to me (or which does not appear to me) to inclose a district sufficiently (or too) large to be served as one parish ; 3° that (*etc., following the order of the request, article by article, up to the words :* This having been considered *inclusively, observing however to declare that such and such an allegation is exact, if the inquiry has shown it to be so, or in what respect it is not so*). From all of which statements, replies, and allegations of the said freeholders, which have been contradicted by none, (or, which have been contradicted by a small or large number of persons), I have drawn the present statement *de commodo et incommodo*, for presentation to the said (Arch) Bishop, to be by him decided according to justice. In witness whereof, I have signed the present statement together with Messrs. N . . . and N . . ., witnesses called for this purpose, on this day and hour above indicated.”

(*Here follow the signatures of the Deputy and the two witnesses.*)

If any important opposition should present itself, *e. g.*, from all the freeholders of one section, or a notable part thereof, the Deputy shall suppress in his statement all words after “*From all of which statements*” up to “*a number of persons*” and shall substitute :

“And, at that time Messrs. N . . . and N . . ., freeholders of . . . section of the said part of the Seigniorie (or Township) of . . ., have presented themselves to me, and have declared, in as far as they are concerned, they do not belong to the proposed Parish for the following reasons : (*The objections shall here be detailed.*)

To these objections the assembly has declared, 1° that (*the counter-objection shall here be declared*). In consideration of which opposition and of the statements, replies, and allegations of the Petitioners, I have drawn up the present statement.

Note that any objections should be made in writing in order that they may have as good an opportunity of being discussed as the original request. When such opposition is notified to the Delegate, he should mention it as follows in his statement :

And at this time an objection, bearing the signatures or the marks of N . . . and N . . . , freeholders of . . . , section of the said Seignior (or Township), who do not wish, etc., has been handed to me, (continue as in the case of a verbal opposition.)

The Deputy must cancel from the request and the objection, the names of those who ask it themselves, whatever be their reasons, or of those who are known to have no right to sign, and he must mention these names in his statement.

Should any of the freeholders present at the meeting desire to act as signatories of such request, or as opponents, the Deputy should accede willingly to their demand, and carefully mention the name of those who have made such demand in the Act.

The Deputy, having drawn up and signed the Act after having received all other signatures, shall transmit the same to Ecclesiastical Authority together with the request, the different copies of notices published, the plan of the projected parish, and the record of any opposition which may have been presented to its foundation or annexation.

Ecclesiastical Authority, having rendered its Decree canonically erecting a Parish, or canonically annexing a certain territory, the document concerned must be read and published on two consecutive Sundays at the principal Mass of the Parish or Mission (or Parishes and Missions) from which the new Parish, or part of a Parish, has been separated. After each publication, the Priest shall add the following notice :

All persons interested in the recognition of the Parish of . . . , as to its civil effects, (or in the recognition, as to

the civil effects, of the annexation of such a part of the Seigniorship or Township of . . . , in the . . . parish of . . .), are hereby informed that, within thirty days (or thirty-one days if the thirtieth day is a Sunday or Holyday of obligation), after the second reading and publication of the Decree of Canonical erection of the said Parish, (or of the annexation, etc.) ten or the majority of freeholders mentioned in the request made to the Ecclesiastical Authority to obtain the Canonical Decree, will apply to the Commissioners named for the erection of Parishes, and the construction and repair of churches, presbyteries and cemeteries in the Roman Catholic diocese of . . . , for the purpose of obtaining civil recognition of the said Decree, and that all persons having or claiming to have any opposition or claim in connection with the said civil recognition, shall be obliged to produce and deposit the same before the expiry of the said thirty days, with the Clerk of the said Commissioners ; in default of which they shall forever forfeit the right of so doing.

This Notice shall be attached to the Canonical Decree which shall have been read. When the Decree shall have been read and published for the second time, the Priest (or Priests) who shall have made such publication, shall endorse the same Decree with a certificate in the following form :

I, the undersigned, certify that the Decree of . . . , dated on the . . . , for the purpose of . . . (*here insert name of author date, and substance of matter concerned*) has been read and published by me on two consecutive Sundays, namely the . . . and . . . of . . . in this present year, at the Prone of the Parochial Mass, at . . . , and that I have given notice to those interested in the formation of the Parish of . . . (or in the annexation of such a part of the Seigniorship or Township of . . . to the parish of . . .) that within thirty days, (or thirty-one days, if the thirtieth day is a Sunday or

holyday of obligation) after the second reading or publication of the Canonical Decree of Erection (*or* Annexation) of the said Parish, ten (*or*, a majority) of the freeholders, mentioned in the request made to Ecclesiastical Authorities to obtain the said Canonical Decree, will apply to the Commissioners named for the formation of Parishes and for the construction and repair of churches, presbyteries and cemeteries in the Roman Catholic diocese of . . . , for the purpose of obtaining civil recognition of the said Decree, and that all persons having or believing themselves to have any opposition or claim to make against the said civil recognition shall be obliged to file them, before the expiry of the said thirty days, with the secretary of the said Commissioners ; in default of which they shall forever forfeit the right of so doing.

In virtue of which, I have signed the present certificate at . . . , on . . .

. . . Parish-Priest, (Curate, *or* Acting Parish-Priest) of . . .

Within the thirty days which follow the second publication of the Decree a request, signed by at least ten (or a majority) of the freeholders who have signed the request made to Ecclesiastical Authority to obtain Canonical Erection, or Annexation, must be presented to the Commissioners who invariably exact in addition a plan of the new parish or annexation drawn up by a Surveyor.

FORM OF REQUEST TO OBTAIN THE CIVIL EFFECTS OF CANONICAL
ERECTION OR ANNEXATION OF A PARISH ⁽¹⁾

To the Commissioners charged with the putting into effect of the provisions of Ch. I, Title 9, Revised Statutes of the Province of Quebec.

¹ Cf. Revised Statutes, P. Q., 1909. Vol. II, Art. 4300, etc.

The humble request of the majority of the freeholders of a part of (*or* certain parts of) the Seigniorship (*or* Township) of . . . , or of . . . and of . . .) professing the Catholic Religion, most respectfully represents that :

Your Petitioners, having presented a request to His Lordship the (Arch) Bishop of . . . , asking that he should create a Canonical and Ecclesiastical Parish (*or*, canonically annex to the Parish of N . . .) in the said part (*or*, parts) of the Seigniorship (*or* Township), it has pleased His Lordship, due inquiries having been made and all formalities fulfilled, to accede to their request, as appears by his Decree of ecclesiastical erection dated on . . . , of which a copy⁽¹⁾ is hereby appended. In consequence of which your Petitioners desire to obtain a Proclamation of His Excellency, the Lieutenant-Governor of this Province, recognizing the aforesaid new parish (*or* annexation) as to its civil effects. For this purpose they humbly request that you should consider this request, and recommend His Excellency to issue a Proclamation to that end.

And your Petitioners will ever pray, etc., etc.

(Here insert date and signatures, certified as above, p. 216 for the request to Ecclesiastical Authority.)

The request thus prepared, and accompanied by a copy of the Decree of Erection or Canonical Annexation, together with the above mentioned notices and certificates of publication should be presented to the Commissioners on the thirtieth day after the publication of the said Decree. These documents should be accompanied by an exact plan of the new parish or annexation made by a Surveyor in conformity with the law. (*The services of a Lawyer should also be retained, and his directions followed.*)

¹ The Parish Archives should keep the Decree. The copy sent to the Commissioners should be signed by the Diocesan Secretary.

4 — CONSTRUCTION AND REPAIR OF CHURCHES, CHAPELS, SACRISTIES, PRESBYTERIES AND CEMETERIES

To Ecclesiastical Authority alone belongs the right of regulating all matters appertaining to the construction and repair of churches, chapels, sacristies, presbyteries and cemeteries, of fixing the location of the same, and of determining the principal dimensions thereof.

Whenever it becomes necessary to construct a new church in a parish, a request signed by the majority of freeholders must be addressed to Ecclesiastical Authority. This should be drawn up as follows :

FORMULA OF REQUEST FOR CONSTRUCTION OR REPAIR OF A CHURCH, ETC.

To His Lordship the Bishop (*or* Archbishop) of . . .

The humble request of the majority of freeholders of the Parish of . . . , County of . . . , District of . . . , most respectfully represent to Your Lordship (*or* Grace) :

That the church of the said Parish is in such a state of dilapidation that nothing can be done to repair it ; that it is moreover too small to accommodate the number of those who frequent it on days of obligation, and who are thereby at a disadvantage which causes them to feel the need of a new construction.

That the sacristy of the said church being subject to the same disadvantage, it is equally desirable to construct a new one (*or*) that the church and sacristy of the said parish are in need of enlargement (*and, or*) repair.

Your Petitioners therefore beg Your Lordship to permit them to (repair *or* to) construct a new church of stone (brick *or* wood) on such a site, and of such dimensions, as it may please Your Lordship to approve.

And your petitioners will ever pray, etc., etc.

The dates should be affixed and signatures or marks taken, as in the request for erection of a parish, before at least two witnesses. (Cf. : page 216).

In a request for repair or enlargement of presbyteries, cemeteries, etc., the above formula may serve, with the modifications required.

The request having thus been presented to the Ordinary, he will send a deputy to verify its allegations on the spot, and to regulate upon its requirements in his name. The Priest thus commissioned shall inform those interested by a notice drawn up as follows :

FORMULA OF NOTICE TO THOSE INTERESTED IN THE CONSTRUCTION
OF A NEW CHURCH, ETC., IN THE PARISH OF . . .

Notice is hereby given that on the...of..., I, the undersigned Vicar-General (*or Vicar Forane, or Parish-Priest*) of . . . , will visit the Parish church of . . . , in virtue of a commission received from His Lordship the Bishop (His Grace the Archbishop) of . . . , with reference to the building (rebuilding, repair, enlargement) of a new church (sacristy, presbytery) in the said parish, conformably to a request dated . . . and presented to His Lordship (Grace) by the majority of freeholders in the said parish. In consequence of which those who are interested for or against this construction (repair, etc.,) are required to present themselves at that place on that day at . . . o'clock.

The request thus drawn up, and signed by the Deputy, shall be publicly read on two Sundays at the door of the church after Parochial Mass, and affixed to the said door. The person thus publishing the notice shall add his certificate in the following form :

I, the undersigned, certify that the above notice has been publicly read at the church door after Parochial Mass, and subsequently affixed to the same, on Sunday, the . . . day of . . . , and Sunday, the . . . day of . . . , as witness my hand, at . . . , on . . .

The Deputy should not arrive for the execution of his commission before ten days have elapsed since the first publication of the notice, i. e., until the second Thursday after the Sunday on which the first publication was made.

In the meeting then convoked he shall first of all read the Commission received from Ecclesiastical Authority, and the request of those interested to the same Authority, after which he shall proceed to fulfil his commission, observing, for the verification of signatures and marks, and for the computing of the majority of freeholders, all that has been indicated on pp. 219, 222, in similar circumstances. The following will serve as a model for his report :

FORM OF REPORT

In the year of Our Lord . . . , on the . . . day of the month of . . . , at . . . o'clock, in virtue of a commission given to me by . . . , on . . . , I, the undersigned, have visited the Parish of . . . , County of . . . , District of . . . , at the site of the church of the said parish, conformably to a notice publicly read and affixed on Sunday, the . . . day of . . . and Sunday, the . . . day of . . . , after Parochial Mass at the door of the church of the said parish of . . . as appears by the signed certificate of Mr. . . . ; and, the parishioners being assembled near the old church, in consequence of the invitation made to them by the said notice, I have read in an intelligible voice, first the said commission, then the said request, addressed to the said Lord Bishop (or Archbishop) by the majority of freeholders of the said parish, in order to obtain permission to erect a new church, etc., and, proceeding in presence of the

assembly to execute the said commission, I have remarked : 1° that the said request (*or if necessary*, after having added to it the names of Messrs. . . and . . . , who are qualified to sign and have asked to do so, *or*, after having withdrawn the names of Messrs. . . and . . . , who have no property in the parish, *or*, who have declared that their names had been appended to the said request without their desire or consent, *or*, who have presently declared that they are opposed to the object of the petition) is in reality that which emanates from persons to the number of . . . whose signatures or certified marks it bears, and who are a majority of freeholders in the said parish ; 2° That the present church and sacristy of the said parish, which I have carefully examined, (with the aid of Messrs. . . and . . . , experts called for that purpose) are by reason of dilapidation, no longer susceptible of repair, and that the said church is moreover too small for the accommodation of those who frequent it upon holydays ; 3° That, in consequence, the construction of a new church (sacristy, etc.,) in the said parish has become necessary.

I have accordingly, in virtue of the said commission, and in presence of the said assembly, sought out and examined the most suitable place for the proposed construction, and have chosen a site about . . . feet to the North (South, East, West) of the present church (*or* of the high road), the principal entrance of the said church facing West (*or* otherwise) ; I have moreover recognized that the said church which shall be constructed of . . . should be about . . . feet long, . . . feet wide, and . . . feet high above the joists (with side-chapels projecting), and that the sacristy annexed should be about . . . feet long, . . . feet wide, and . . . feet high, the said being inside (outside) dimensions, according to French (English) measure.

As witness my hand to the present Act, together with Messrs. . . and . . . , witnesses called for this purpose, on

the year and day above mentioned. The said Act to be presented to the Ordinary, and by him to be ruled upon.

In the case of opposition, the Deputy shall proceed as above noted on pages 221, 222.

The Deputy having transmitted his report to Ecclesiastical Authority together with the request, the notice, and the record of any opposition made in writing, the said Authority shall issue a Canonical Decree, which shall be published once at Parochial Mass, after which the Priest, who has made the publication, shall endorse the document as follows :

I, the undersigned Parish-Priest (Curate, etc.), of . . . , hereby certify that I have read and published the above (or the enclosed) Decree at the Parochial Mass of the said Parish, on Sunday, the . . . , of . . . (or on the Obligatory Feast of . . .). As witness my hand, at . . . , on . . .

When it is proposed to construct a church, sacristy, etc., by means of legal contribution levied according to law on property according to value, the freeholders shall, first of all, present to the Commissioners a request to obtain the permission to elect Trustees charged with the direction of such constructions. The following may serve as a model for such request.

FORMULA OF REQUEST TO COMMISSIONERS⁽¹⁾

To the Commissioners charged with the carrying out of the provisions of Chap. 1, of Title IX, of the Revised Statutes of the Province of Quebec.

The humble request of the majority of freeholders of the parish of . . . , county of . . . , District of . . . , most respectfully represents :

That, in view of a request made to His Lordship, (His Grace the Archbishop) of . . . , on the . . . of . . . , in

¹ Cf. R. S. Q., (1909), Art. 4323, etc.

which they ask His Lordship (Grace) to permit them to construct a new church (sacristy, etc.) in the place and according to the dimensions to be by him approved, the said Lord Bishop (Archbishop) after the usual inquiries and formalities, has been pleased to issue a Decree dated . . . , of which a copy⁽¹⁾ is annexed to the present petition, permitting your Petitioners to construct the said church and sacristy, of which the location and dimensions are determined.

That it has pleased His Lordship the Bishop (His Grace the Archbishop) to approve of the plan, a copy of which is also attached to this petition, for the said construction.

Your Petitioners therefore humbly pray that you would authorize them to assemble, in order to proceed to the election of three (or more) Trustees who may direct the said construction.

And your Petitioners will ever pray.

This request should be dated and signed as above (p. 209), and sent to the Commissionners with a copy of the Decree and plan therein mentioned. The services of a lawyer may be wisely secured for this purpose. When the Commissioners have given their permission for the assembly and election, the Parish-Priest (or acting Parish-Priest) shall convoke, by the sound of the bell, after notice given at the Parochial Mass on two successive Sundays, a General Meeting of the freeholders of the parish and preside thereat. In this meeting, the Trustees shall be elected by a majority of votes of the freeholders, whose names shall be recorded in order as they come up to vote. (Revised Statutes, Ch. 1, Title IX, Art. 4323, 4324.) The meeting may take place on the same day as the second notice thereof. The President shall draw up a report of this meeting, carefully noting the names of

¹ The Parish Archives should keep the original, and this copy should be certified by Diocesan Secretary.

all voters and the results of their voting, unless there should have been a unanimous vote when the fact should be mentioned.

REPORT OF ELECTION OF TRUSTEES

On the . . . of . . . , at . . . o'clock, in virtue of an Ordinance of the Commissioners named for the civil status of parishes, etc., in the Diocese of . . . , according to the provisions of the Revised Statutes of Quebec, Title IX, the said Ordinance having been publicly read and announced at the Parochial Mass on Sunday the . . . of . . . , and Sunday, the . . . of . . . , the General Meeting of the freeholders mentioned in the said Ordinance having been convoked by me, the undersigned Priest of the Parish of . . . , by the ringing of the bell, in the place designated in the notice, that is, in the church (sacristy, etc.) of the said parish, under my presidency.

I have, first of all, read the request presented to the Commissioners for the authorization of the election of three (*or*, five, *or*, more) Trustees charged with the carrying out of the Canonical Decree of . . . (*date of the Decree*) for the construction (*or*, repair) of the church (*or*, presbytery) in the said parish.

I then requested the freeholders present to proceed to the election of the said Trustees mentioned above, and these freeholders have elected unanimously (*or* by the majority of the present freeholders' votes) the following persons, all freeholders of the parish : . . . (NN.)

If there was any voting add :

Mr. . . . being proposed by Mr. . . . , seconded by Mr. . . .

Messrs. voted for.

Messrs. voted against.

In virtue of which, I have drawn up and signed the present report, together with Messrs. . . . , freeholders present at the meeting, on the day, month and year mentioned in the beginning.

(*Parish Priest's signature*)

Witnesses : }
 }
 }

After the Trustees thus elected have entered upon the duties of their office, they shall present the Commissioners with a request drawn up in the following form :

REQUEST OF THE TRUSTEES

To the Commissioners charged with the execution, in the Roman Catholic diocese of . . . , of Chap. I, Title IX, Revised Statutes of the Province of Quebec.

The humble request of the Trustees (*or* of the majority of the Trustees) elected for the purpose of directing the construction of a new church and a new sacristy (*or* the repair of the church, etc.), in the Parish of . . . , County of . . . , District of . . . Which Trustees most respectfully declare to Your Honors :

That, in virtue of your instructions of N . . . , the freeholders of the said parish, assembled together on the . . . of the present month (*or*, of the month of . . .), have elected Messrs. . . and . . . to direct, in their name, as Trustees, the construction of a new church and sacristy (*or*, repairs, etc.) in the same parish, as is seen by the adjoined copy of the Act of the said assembly; in virtue of which Your Petitioners request, that Your Honors would be pleased to confirm their election, and permit them to lay under contribution the owners of land and other property situated in the said parish, and to apportion

the quota which each individual shall be called upon to contribute for the said construction (or, repairs) with the expenses appertaining to the same.⁽¹⁾

And your Petitioners will ever pray, etc.

Here add the date and signatures or certified marks, as above indicated on p. 216. This new application should also be sent to the Commissioners with a certified copy of the Act of Election of Trustees. All legal formalities should be ascertained and observed.

PROCEDURE AS TO LEGAL ASSESSMENT⁽²⁾

I

The Commissioners having confirmed the election of Trustees, these latter shall draw up an Act of Assessment according to formula A as given below. (R. S. Q., 4335, §1.)

II

The Trustees then apply to the Commissioners by a request in accordance with formula B, as given below, to obtain the confirmation of this Act of Assessment.

III

The Commissioners, having received this request, fix the day upon which they will consider same, and order the publication and previous deposit of the Act.

¹ See Art. 4367, R. S. Q., 1909.

² Cf. POULIOT. *Le Droit Paroissial*, p. 57, etc.

IV

Publication is made by a notice, read and affixed at the church door on three consecutive Sundays, after Divine Service in the morning. (R. S. Q., 4335, §3).

V

On the Monday following the third Sunday, the Act is deposited at the presbytery to remain there for fifteen consecutive days. (R. S. Q., 4335, §2).

VI

On the day fixed for the consideration of the Act of Assessment, the Church-Wardens, or a majority of them at least, shall present the said Act to the Commissioners to demand its confirmation, and shall afford a sufficient written proof of deposit and publication. (R. S. Q., 4335, §4)

VII

With regard to the procedure for confirmation of the Act of Assessment, the Church-Wardens have therefore four things only to do :

1° To draw up the Act.

2° To present it to the Commissioners.

3° To await instructions from the Commissioners, and conform to the Ordinance in which these latter prescribe the formalities required.

4° To return all to the Commissioners as soon as the time of deposit has expired.

(*Semaine Religieuse de Québec*, vol XXIII, p. 258.)

FORMULA B

PROVINCE OF QUEBEC }
 DIOCESE OF }

To the Commissioners appointed for the Civil erection of parishes, etc. . .

The request of the Trustees of the Parish of . . . , elected to put into execution the Canonical Decree of . . . , permitting the . . . in the said parish, beg to state :

That, conformably to your instructions of . . . , they have drawn up an Act of Assessment dated . . . , amounting to . . . payable during . . . years and in . . . amounts, of which the first shall be due and payable on the . . . , and the others on the same date during . . . successive years.

Your Petitioners therefore request you to order the deposit of the said Act, and to fix the day upon which you will consider and confirm the same.

Given at . . . , on the . . .

FORMULA C

CERTIFICATE OF DEPOSIT OF SUBSCRIPTION LIST

PROVINCE OF QUEBEC }
 DIOCESE OF }

I, the undersigned . . . , Parish Priest of the Parish of . . . , in the Diocese of . . . , certify that the Act of Assessment made and drawn up by the Trustees elected to put into execution the Canonical Decree of the . . . , of . . . to allow (*here insert purpose*) in the said parish, has been open to inspection at the presbytery of the said parish (*or, should there be no presbytery, at the residence or office of . . . , Lawyer, etc., of this place*) for fifteen consecutive days, i.e., from the . . . day of . . . to the . . . day of . . . , both days

included, and that the parties interested have been at liberty to inspect the same from eight o'clock in the morning to five o'clock at night.

In witness whereof, I have signed the present certificate at . . . , on . . .

FORMULA D

CERTIFICATE OF PUBLICATION OF CANONICAL DECREES

I, the undersigned, Parish-Priest of . . . , hereby certify that I have read and published the above mentioned Canonical Decree on the . . . of . . . , to the effect that (*here insert purpose*) after the Gospel of the Parochial Mass on the Sunday (*or two Sundays*) following the date of its reception (*or, on such and such feast days*), being the . . . and . . . of . . . In witness whereof, I have signed the present certificate in the said parish on the . . . , of . . .

5. ACQUISITION OF LAND FOR CHURCH PURPOSES

In virtue of Section II of Chap. III of Title IX of the Revised Statutes of the Province of Quebec, any Parish, Mission, Congregation or Society of Christians may acquire, for their use as such, two hundred English acres of land (Art. 4441), with the exception of property within the Cities of Quebec and Montreal, where not more than one acre may be thus acquired within the walls, or eight acres outside the walls, but within the limits of said cities.

Should a legally recognized Church-Wardens' Council (*Œuvre et Fabrique*) wish to increase its landed property without exceeding the limits thus set forth by the Statute, it may adopt resolutions to this effect at a regular meeting. The decisions of this meeting shall be drawn up in the following manner :

FORMULA OF ACT FOR CHURCH-WARDENS' MEETING

In the year . . . , on the . . . day of the month of . . . , at a meeting of Church-Wardens of the parish of . . . , County of . . . , District of . . . , called together according to custom, were present Messrs. . . , Parish-Priest of the said parish and N. N. N., Church-Wardens, composing, with the said Parish-Priest, the Church-Wardens' Council of the said parish, who resolved : 1° That it is convenient, as permitted by Chap. 3, Title IX, R. S. Q, to acquire, as the property of the said Church-Wardens' Council, such and such piece of land at present the property of . . . 2° that the said Parish-Priest, in conjunction with the Church-Warden in office, be authorized to make the said acquisition in the name of the said Council, and to incur the necessary expenses, whether for the said acquisition, or for the measurement of the said extent of land by a competent surveyor who shall draw up a report of this work, and to register the said report, together with the titles of the said acquisition, at the office of the Clerk of the Superior Court of the District, in conformity with the said ordinance, or at the Registration Office of the County. The said Messrs. . . have signed this Act.

The persons thus authorized to act in the name of the Church-Wardens' Council having acquired the said property, and having had it surveyed, must, according to law, duly register within two years of the said acquisition : *a)* The above mentioned Act of Church-Wardens' Meeting ; *b)* The Title to the land ; *c)* The Surveyor's Report. These documents should be registered at the Office of the Clerk of the Superior Court or at the Registration Office. Should this be omitted, the acquisition is null and void.

Parishes which have not been civilly constituted, or Religious Congregations situated outside parochial limits, may acquire, outside of the cities of Quebec and Montreal, property not exceeding two hundred acres in extent, on the following conditions :

1° A meeting of freeholders of the said parish or members of the said Religious Congregation situated in such and such Seigniorship or Township, shall be held to elect Trustees having the right to acquire and possess, in the name of the said parish or Congregation, property not exceeding two hundred acres in extent.

2° One or several Trustees (five is a convenient number), one of whom shall be the Parish-Priest or Administrator of the said parish or Religious Congregation, shall be elected, and the following Act of Election drawn up :

On the . . . day of the month of . . . , at a meeting of the Canonical Catholic Parish (*or*, Religious Congregation) of . . . , in the Diocese of . . . , called together according to usage by us the undersigned Parish-Priest (*or* Administrator) of the said Parish (*or* Religious Congregation), the members attending have chosen as Trustees to acquire and possess in the name of the said parish (*or* Congregation), a piece of land not exceeding two hundred acres in extent, in virtue of Title IX of the Revised Statutes of the Province of Quebec, Messrs. . . Parish-Priest (*or* Administrator) and . . . freeholders of the said parish (*or* members of the said Congregation) *whose successors in such respect shall always be the Administrator of the said parish (or Congregation) and four freeholders of the place (or members of the same Congregation), to be named by the majority of the Trustees as vacancies occur, without further assembly of the parish (or Congregation), until such time as the said parish (or Congregation) having been civilly recognized as a legal parish, the land acquired as above shall fall under the administration of the Parish-Priest and Church-Wardens of the said parish.* Given at . . . , on the above mentioned date, and signed by us, Messrs. . . and . . . being witnesses to our signatures.

3° After their election, the Trustees shall acquire the amount of land necessary in one or several lots, the whole

not exceeding two hundred acres, and shall cause the same to be measured by a sworn surveyor, who shall report thereon.

4° The Act of Acquisition of land should mention the manner in which the succession of Trustees is to be arranged. The notary drawing up this account may use the phrases italicized in the Act of Election given above.

5° The Trustees must register within the course of the two following years : *a)* The Act of Election of Trustees, *b)* The Title of Acquisition, *c)* The Surveyor's Plans.

Trustees should be immediately replaced in the event of removal or decease. The survivors shall elect new members, and a report drawn up by the Parish-Priest (or Administrator) shall be kept with the above mentioned documents.

As soon as a parish or Congregation attains civil recognition, the parish property comes under the jurisdiction of the Church-Wardens' Council, and the duties of the Trustees cease.

CHAPTER III

PEWS

The custom that certain parishioners should have the use of a certain pew or place reserved in church has become general in the ecclesiastical usage of Canada.

1 — RIGHTS OF CHURCH-WARDENS' COUNCIL AS TO PEWS

Should a certain pew stand in the way of decoration or changes deemed necessary in the church, the Bishop may order the suppression thereof. Should the holder of such a pew make any complaint, the Church-Wardens shall deal with the question.

Pewholders have no right to change the form of their pews, to paint them, to put doors on them, to close them with locks, or to increase their height.

Church-Wardens are always authorized to make rulings as to the manner or period of letting pews ; and such rulings shall enter into force when once approved by the Ordinary.

2 — QUALIFICATIONS FOR PEWHOLDERS

Any Catholic of age, domiciled in the parish, has the right to rent a pew in church. No person may have more than one pew, should this be prejudicial to other parishioners.

3 — VACANCY OF PEWS

A pew becomes vacant : 1° through the decease of the holder ; 2° after one year's lack of domicile ; 3° by

surrender to the Church-Wardens ; 4° through lack of payment of pew-rent within the time announced from the pulpit. In default of special ruling fixing another term, the letting of a pew is made for the lifetime of a parishioner, or of his widow, as long as she remains such.

Children according to age, or conjointly without distinction of sex, may, after the decease of their parents, retain their pew on paying the rent fixed at the last auction.

4 — MANNER OF LETTING PEWS

Pews must be let publicly, and to the highest bidder, after one, two, or three notices according to local usage. These notices are given in some places at the Prone, and in others at the church-door after the principal Mass on Sundays or holydays. The most ordinary method is that by which the price of the whole rent determines the ratio of the annual rent which shall itself be payable in advance, annually or semi-annually.

In some parishes, pews are let for six months at a time only.

5 — REGISTER OF PEWS

A special Register, having a clear page for each pew, should contain the Act allocating the same, and mention the name of the tenant together with the day, month, and year of adjudication, as well as the rent agreed upon.

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